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## POETRY.

### THE BARREN FIG TREE.

Short time ago and yonder tree,
Waved in the light breeze gloriously,
And to the morning sun displayed
Proudly its amplitude of shade.

Say then what storm, what sudden blast,
With poisoned breath has o'er it passed,
That thus like shrivelled scroll it shows,
With withered leaves and drooping boughs?

Each flower sleeps peaceful on its stem,
Each spray the pendent dew-drops gem;
How then could sudden blast or storm
Have ravaged thus its stately form?

It was His word who spake at first
Creation into life;—He cursed
That fated tree—the spell of power
It owned, and withered in an hour.

And what provoked the doom severe?
Its trunk was firm, its boughs were fair;
Its leaves in gold and emeralds shone:
He sought for fruit—but fruit was none.

Ah! who so blind as not to read
A fearful meaning in the deed?
On me, on all, a searching eye
Is bent in awful scrutiny.

What if within these hearts of ours,
For fruit, it sees but leaves or flowers;
Ah! who may tell how long the doom
Shall threaten ere its thunders come!

Awhile, at Mercy's earnest suit,
The voice of Justice may be mute;
But never will she sheathe her sword,
While man—the worm—defies the Lord!

Oh strong to punish, strong to save!
How long shall we thy fury brave?
How long?—till Thou thyself imbue
Each callous heart with heavenly dew.

Hast Thou not said, in wilds forlorn
The myrtle shall supplant the thorn?
Fulfil thy promise, then shall we
Yield fruits of holiness to Thee!

From the Church of England Magazine.

### THE LIFE OF THE REV. PHILIP SKELTON.

The subject of this memoir was born in the parish of Derriaghy, near Lisburn, in Ireland, in February, 1706–7. His grandfather, who was an engineer of note in England, was sent over by King Charles I. to inspect the Irish fortifications. The rebellion soon deprived him of the benefit of this employment; and, being reduced to great difficulties, he was compelled to earn a livelihood by working with his hands. His son Richard (father of Philip) appears to have been, in the reign of William III., a gunsmith, and afterwards a farmer and a tanner. When Philip was about ten years old he was sent to Lisburn Latin school. The lad, it is said, did not relish grammar, it seemed to him dry and disagreeable; and the master, in consequence, complained to his father, who adopted the following method of cure. He raised him one Monday morning early out of his bed, and having put a pair of coarse brogues on his feet, ordered him to go out immediately into the fields to work with the common laborers. He willingly obeyed this command, imagining that it would be easier to work there than to annoy himself with hard study. His father made him carry stones on a hand-barrow, and submit to severe drudgery; keeping him fasting long beyond the usual time, and then sending him the coarsest food to take in the open fields. He would not allow him to associate with the other children, but bade him go to his companions, the servants. This hard treatment at last broke down his spirit; he began to relent, and burst into tears. His father then said to him, "Sirrah, I'll make this proposal to you: whether do you choose to toil and drudge all your life as you have these few days past, living on coarse food, clad in frieze [rough woollen] clothes, and with brogues on your feet; or to apply to your books, and eat and drink and be dressed like your brothers here?" pointing to his brothers, who, at vacation, had just then come from the university, decked out in Dublin finery. Poor Philip, whose bones ached with the hand-barrow, said "he would readily go to school, and be attentive to his studies." He did so, and continued studious ever after. His judicious parent was taken off in the fiftieth year of his age; and shortly before he died, he called Philip to him, and desired him to study medicine; but the youth fixed on divinity for his profession, believing himself to be called thereto by a voice more than human.

On leaving school, he entered as a sizar in the university of Dublin, where the famous Dr. Delany was both his tutor and real friend ever after. He soon obtained the reputation of a scholar, and at the same time exercised himself in cudgel-play and boxing, in which latter faculty he was allowed to be excellent; and if opportunity offered, he was not unwilling to manifest his skill. It does not appear that this arose from an irritable or quarrelsome temper; but being skilled in the art, he would occasionally show his proficiency. In consequence of a misunderstanding which he had with a fellow student, who was in some way connected with Dr. Baldwin, the provost, his college-life was made very uneasy to him. The young man, out of spite, insinuated that Skelton was a Jacobite; whereupon the provost, enraged at this charge, ordered Skelton to appear before him. Skelton declared that he was as strenuous for the house of Hanover as any in Ireland, but the provost, whose mind had been poisoned by the malicious representations of his young favorite, persecuted Skelton, and endeavored to keep him out of a scholarship. This, however, he failed to accomplish, by mistaking him for another of the same name. He accordingly received the reward of his merit, by being elected to a scholarship at Trinity College in 1726.

Finding it impossible to regain the provost's favor without disgraceful compliances, he resolved to quit the college at the statutable period; he accordingly commenced B. A. in July, 1728, and had his name taken off the college-books in May, the year following, two years before the natural expiration of his scholarship.

Between this time and his entrance into orders, he resided with his brother John, a clergyman and schoolmaster of Dundalk; and took on himself the management of the school, which under him rose into great repute. He stayed here only a short time, when he obtained a nomination to the curacy of Newtown-Butler, in the county of Fermanagh, from Dr. Madden, in whose house he resided as private tutor to his children: but his situation was not over-pleasant, for he had much trouble with his pupils, who showed great airs, and were very ungovernable; especially one of them, who was his mother's pet. But Skelton would not be guided by this lady's whims: he insisted on having the management of the lad himself; a permission which the mother was not willing to give to the extent required by the tutor: this circumstance, added to the perpetual disgust he experienced from the vulgar and parsimonious mind of the lady in question, induced him to resign his curacy and tutorship in about two years. While he held this curacy, he began to perform some of those wonderful acts of charity that so ennobled his character. Of his salary, which was very small, he gave at least half away, hardly allowing himself clothes to put on. As he returned from church one Sunday, he came to a place where a cabin with three children in it had just been burnt down; two of the children were consumed; the third showed some signs of life, but was so dreadfully scorched that the skin came off a great part of it. Seeing the poor people wanting linen to dress its sores, he stripped off his clothes, and tearing his shirt piece by piece, gave it to them, as he found it necessary, till he left scarcely a rag on his back.

On leaving the curacy of Newtown-Butler, he repaired to his brother's in Dundalk, until, in 1732, he was nominated to the curacy of Monaghan, in the diocese of Clogher, by the Hon. and Rev. Francis Hamilton, the rector. He "entered on this cure," says his biographer, Burdy, with that eager zeal for the salvation of souls, which a warm sense of duty only could inspire: he felt the weight of the obligation imposed upon him. He labored hard in his ministry; he visited his people from house to house, without distinction of sect; he conversed with them freely, mingling entertainment with his instruction. The children he catechised every Sunday evening in the church; and when they became thoroughly acquainted with the original catechism, as in the Prayer-book, he made them learn the proof-catechism, which confirms and illustrates the doctrines of the other by texts of Scripture. On a particular evening of the week, which he appointed, he invited people of every age to his lodgings, that he might instruct them in religion. And thus, by his means, they obtained a knowledge of their duty. I was told in Monaghan, (continues his biographer,) that the children there knew more of religion at that time than the grown-up people in any of the neighboring parishes.

"In the pulpit he displayed that strong and manly eloquence which arrests the attention of the hearers. His large, gigantic size—his strong, expressive action—his clear, distinct delivery—his power of changing the tone of his voice and features of his face, to suit his purpose—and, above all, the manifest sincerity of his heart—made an irresistible impression on his hearers. They were insensibly carried away with him—they were astonished—they were convinced. His life was conformable to his preaching. It was a pattern of every virtue. It was decorated with piety, chastity, humility, and charity. For this last-mentioned amiable quality he was eminent, perhaps, above all others in Ireland. Being born, as he supposed, for the use of the poor, he exerted all his endeavors to mitigate their sorrows. A great part of his annual pittance he gave them, and often scarce allowed himself even the necessaries of life. His salary was only £40, a sum which was then equal to double the sum now. With this he contrived to do wonders; for he avoided every needless expense, accounting himself answerable to God for every penny he spent. He kept no horse, but obtained sometimes the loan of one from a widow in the parish. He gave his mother, out of his pittance, £10 a-year, to help support her and the children, and used to visit her at Derriaghy every Christmas, and gave her this sum in return for a pair of stockings she made him. He could not always be regular in this donation, as he was obliged to pay Dr. Delany a certain sum every year, for debts unavoidably contracted at college. He usually travelled all the way to Derriaghy on foot, to save money for his mother and for the poor. He generally preached two Sundays at Lisburn church, when he paid these visits of filial duty, and always brought thither a crowded audience, for the people flocked from all quarters to hear him. His mother died in 1748."

Mr. Skelton remembered, that to visit those who were "in prison," was one duty of the follower of Christ. Accordingly, he gave much attention to the state of the prisoners in the jail of Monaghan, who, as he found, had been cheated of their proper allowance of bread; this abuse he rectified; and in other ways contributed to the comforts of the prisoners. He was ready also to give spiritual counsel to those who were condemned to die. On one remarkable occasion, when a convict at Monaghan, of whose innocence he was well assured, was condemned to be hanged within five days, he set off for Dublin, and, on his arrival, was admitted to the Privy Council, which was then sitting. Here he pleaded for the poor man with such eloquence as to obtain his pardon, and returned with it to Monaghan in time to save his life. In this spirit of his Divine Master, "who went about doing good," he searched for, and found, many opportunities of benevolence. Among these may be mentioned the kind interest he took in behalf of a lad named John Burns, in that town, who was deaf and dumb, whom Mr. Skelton carefully instructed in the Christian religion, and helped him in the composition of a book entitled a "Chronological History of the World," by which he made some money.

There was, moreover, a notoriously wicked man, named Craven, in that place, with whom Skelton expostulated; but his remonstrance so offended the man, that he took a spit, and ran at him to stick him through the body. Skelton was, for that time, forced to fly; but he had the courage to go back again, and after much danger and difficulty, and many awful lectures, his efforts were blessed by God the Spirit; the man was changed, and became a Christian. He was the means also of a change being wrought in the manners of his people, thirty or forty of whom usually attended prayers on a week-day. His success in this point, unpromising as were those he had to deal with, may encourage those pastors who strive to open the eyes of their people to the edifying results of attending the daily service of the Church.—Surely a blessing may be expected to rest upon that minister and those parishioners who are found "continually in the temple, praising and blessing God."

Mr. Skelton published several pamphlets, upon different subjects, about this period. Dr. Sterne, bishop of Clogher, was so pleased with one, that he sent for Skelton, and said, "Did you write this, Mr. Skelton?" showing him the book. Skelton gave him an evasive answer. "Well, well," he said, "'tis a clever thing; you are a young man of no fortune—take these ten guineas, you may want them." "I took the money," Skelton told his biographer, "and said nothing, for I was then a poor curate." His friend Dr. Delany, wishing that Skelton's powers might have a larger field for their exercise, procured for him the curacy of St. Werburgh's, Dublin; which he would have accepted, had not hopes of preferment (hopes never realized) been held out to him, should he remain where he was. The living of Monaghan, where he was curate, fell in 1740, but it fell not to him. He remained, however, in the curacy, and felt no other rivalry towards the man who had been appointed over his head, but a rivalry in doing good. Bishop Sterne had said to the new incumbent, "I give you now a living worth three hundred a-year, and have kept the best curate in the diocese for you, who was going to leave it; be sure take his advice, and follow his directions, for he is a man of worth and sense." The incumbent followed his advice, and there was often an amicable contest in the performance of their acts of charity and duty.

All hopes of preferment from Bishop Sterne being now abandoned, he accepted, in 1742, of the tuition of the Earl of Charlemont; but owing to a difference with his lordship's guardian, he soon resigned this charge, and returned to his curacy, which had been kept open for him by his indulgent rector, Mr. Hawkshaw. Soon after he had returned to his ministerial charge, and while he was occupied in reading and composition, he was offered a school worth £500 a year, which he declined, knowing, that he should be unable to carry out his purpose of publishing several useful compositions. When it was suggested to him, that he might sit in a private room at his studies, and leave to the assistant-masters the task of conflicting with the business and tumult of the school, he said he could not in conscience take the money, without giving up his whole time and attention to the pupils.

In 1748, Mr. Skelton, having prepared for the press his valuable work called "Deism Revealed," he conceived it too important to be published in Ireland, and therefore determined to go to London, and dispose of it there. On his arrival, he took his manuscript to Andrew Millar, the bookseller, to know if he would purchase it, and have it printed at his own expense. Millar desired that it might be left with him a day or two; meanwhile he would take the opinion of a gentleman of great ability upon its merits and saleableness. "Can you guess" (said Skelton afterwards to his biographer) "who it was that tried my Deism Revealed?" "No, I cannot." "Hume, the infidel." He came, it seems, to Millar's, examined it for an hour, and then said to him, "Print." He made by this work about £200. A few months after its publication, the (new) bishop of Clogher, Dr. Clayton, was asked by Dr. Sherlock, bishop of London, if he knew the author of that work?" "O yes, he has been a curate in my diocese nearly these twenty years." "More shame for your lordship," replied Sherlock, "to let a man of his merit continue so long a curate in your diocese."

(To be continued.)

### THE OXFORD TRACTS.

From the Church.

An intelligent correspondent has lately requested from us some general information respecting the Oxford Tracts—concerning which, he reminds us, there are many conflicting opinions afloat; some of them to the purport that the doctrines advanced in these Tracts are papistical and heretical, and subversive of the purity of Christian truth.

We might refer our respected correspondent, as a general answer to this inquiry, to an article from the London Quarterly Review, which appeared in our columns on this subject in the month of June last; and which we were induced to set before our readers in preference to any remarks of our own,—partly because the review in question evinced a much fuller knowledge of the subject than we had had the opportunity of acquiring, and because there was about it a spirit of fairness and caution,—placing a charitable construction upon the imputed faults of the Tracts, and making known their undoubted excellencies to the world,—which claimed for it the merit of a dispassionate judgment, with the praise of an honest candor.

In acknowledging more lately the receipt of a few numbers of these Tracts from the Protestant Episcopal Press of New York, where they are being republished, we took the opportunity of expressing a general opinion concerning them,—admitting the many valuable qualities which they undeniably possess, but refraining from pledging ourselves to the defence of every opinion which they may set forth. To this view of the subject we still adhere; and we adopt this language of caution as well because they contain some expressions—susceptible, certainly, of an orthodox interpretation—which might be injuriously construed, as because we have not yet been able to give them *all* that attentive perusal by which a complete judgment can be formed or a critical opinion pronounced.

Still, we have not been unmindful of the controversy to which they have given rise, nor indifferent to the alarms which the alleged novelty of their tenets has in so many instances awakened. One inference begotten by a calm observation of this controversy, we shall not refrain from expressing,—and that is, that from whatsoever cause, whether from real concern for the truth which was thought to be in jeopardy or from the impulse of party jealousy, a very unfair construction has frequently been placed upon the sentiments and tendency of the Oxford Tracts. Every opinion which might bear the remotest appearance of error has been carefully selected from these writings, and held up to the condemnation of the conscientious Christian; while those sentiments which, by implication, would lead to a direct contradiction of the very errors imputed, were studiously kept out of sight.

This vehemence of polemical assault,—this apparent desire to sweep away with the besom of wrath, and without the condescension of an impartial trial, these emanations from some of the most distinguished divines of a Protestant and learned University,—was calculated to awaken the antecedent impression that there was more of zeal than judgment, more of warmth than justice, in the denunciations which were promulgated against them. It certainly did not diminish our impression of this unfairness of dealing and this comparative idleness of invective, when we perceived in how many instances the acknowledgment was made by those who were the loudest and most vehement in their condemnation of the heretical tendency of the Tracts for the Times, that they had never read them! Much less was our respect for these wholesale and random accusations increased, when we knew that in many—perhaps a majority of instances—this condemnation of the imputed errors of the Oxford Tracts emanated from individuals who were the merest tyros in theological learning; who had scarcely read a line of ecclesiastical history, or a chapter upon Church antiquities, beyond what is presented, meagre and second-hand, in the elementary books furnished to the youngest students in divinity!

Knowing, then, as in some instances we personally do, the character of those whose motives are so unfeelingly traduced,—their learning, compared with which the acquirements of their assailants are, for the most part, puny and contemptible,—their piety, from which the most self-esteeming of the advocates of truth and purity might learn a lesson,—their Christian meekness and humility, which ought to put to shame the uncharitable impugners of their motives,—their consistent faithfulness to their fathers' Church, which too many, in the irreverent spirit of Canaan, are treating with unfilial disregard,—knowing all these things, we have not merely received with distrust the floating accusations against the heretical tendency of the Tracts for the Times, but we have been led to believe that, if fairly weighed and honestly examined, they would be found to contain more truth than error,—more that the consistent member of our national and apostolical Church should be thankful for than condemn.

One advantage—a blessing we shall not hesitate to call it—the writers of the Tracts for the Times have, we believe, been mainly instrumental in achieving,—and that is, a better understanding of the real claims of the Church, and a clearer perception amongst its hitherto too careless and ill-informed members, of the real and Scriptural nature of that apostolical commission upon the maintenance of which in its integrity, the unity, and we must believe the prosperity, of the Church so mainly and essentially depends. In division there will always be weakness; and the door left open to the very principle and groundwork and food of dissent,—namely, in lax opinions upon the authenticity of the ministerial commission,—division must inevitably increase, and the influence of Christianity be proportionably impaired. To the Romish Church, the writers of the Tracts for the Times have, with the candor of truth, conceded the merit of retaining that principle of unity, to which Protestant Christians are lamentably indifferent, or which they are sinfully surrendering. To "look upon the Church as one whole, one ordinance of God, as a house of God's building, as the witness of the truth to the whole world, and the keeper of the Sacraments,"—this is vantage-ground which the Papistical Church, in its wiliness, has been careful not to surrender; but which the members of the true Catholic Church have, in recklessly abandoning, cast away the cement of their strength.

But while these learned and Christian writers deplore the indifference of Protestants to what the Papists so wisely retain; while they lament the looseness and the speculations to which the reckless abandonment of this tenet has given rise, so that novelties in religion are discussed and adopted now-a-days with much the same coolness and nearly the same motives as improvements in the adaptation of the power of steam, what is their real opinion of the tendency of Popery? Let these writers speak for themselves:

"Alas! with them A UNION IS IMPOSSIBLE. Their communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth; and by their claim of immutability in doctrine, cannot undo the sin they have committed. They cannot repent. Popery must be destroyed; it cannot be reformed."

Let this serve as an answer to those who fasten upon these Oxford divines the stigma of attachment to the errors of Popery: let their own disclaimer be received, and not the false glosses which ignorance or malice may have palmed upon the Christian world. We cannot better strengthen our observations upon this subject than by quoting the words of one of the authors of the Tracts: after deploring the corruption of the Romish Church, which renders a union with them impossible, he adds:—

"Now then what is the Christian to do? Is he forced back upon that cheerless atheism (for so it practically must be considered) which prevailed in the world before Christ's coming, poorly alleviated, as it was, by the received polytheisms of the heathen? Can we conceive a greater calamity to have occurred at the time of our Reformation, one which the Enemy of man would have been more set on effecting, than to have entangled the whole of the Church Catholic in the guilt of heresy, and so have forced every one who worshipped in spirit and in truth, to flee out of doors into the bleak world, in order to save his soul? I do not think that Satan could have desired any event more eagerly, than such an alternative; viz., to have forced Christians, either to remain in communion with heresy, or to join themselves, in some such spontaneous union among themselves, as is dissolved as easily as it is formed. Blessed be God! his malice has been thwarted. I do believe it to be one most conspicuous mark of God's adorable providence over us, as great as if we saw a miracle, that Christians in England escaped in that evil day from either extreme, neither corrupted doctrinally, nor secularized ecclesiastically.—Thus in every quarter of the world, from North America to New South Wales, a Zoar has been provided for those who would fain escape Sodom, yet dread to be without shelter. I hail it as an omen amid our present perils, that our Church will not be destroyed. He hath been mindful of us; He will bless us. He hath wonderfully preserved our Church as a true branch of the Church Universal, yet withal preserved it free from heresy. It is Catholic and Apostolic, yet not Papistical.

"With this reflection before us, does it not seem the most utter ingratitude to an astonishing Providence of God's mercy, to be neglectful, as many Churchmen now are, of the gift? to attempt unions with those who have separated from the Church, to break down the partition walls, and to argue as if religion were altogether and only a matter of each man's private concern, and that the State and Nation were not bound to prefer the Apostolical Church to all self-originated forms of Christianity? But this is a point beside my purpose. Take the matter merely in the light of human expedience. Shall we be so far less wise in our generation than the children of this world, as to relinquish the support which the Truth receives from the influence of a Visible Church upon the imagination, from the energy of operation which a well-disciplined body insures? Shall we not foil the Papists, not with their own weapons, but with weapons which are ours as well as theirs? or, on the other hand, shall we with a melancholy infatuation give them up to them? Depend upon it, to insist on the doctrine of the Visible Church is not to favor the Papists, it is to do them the most serious injury. It is to deprive them of their only strength. But if we neglect to do so, what will be the consequence? Break down the Divine Authority of our Apostolical Church, and you are plainly preparing the way for Popery in our land. Human nature cannot remain without visible guides; it chooses them for itself, if it is not provided for them. If the Aristocracy and the Church fall, Popery steps in. Political events are beyond our power, and perhaps out of our sphere; but ecclesiastical matters are in the hands of all Churchmen."

We have more to say upon this subject, and on others connected with it to which our respected correspondent has drawn our attention; but the length of this article reminds us that our further observations must be postponed. In the mean time, to those who are desirous of learning in sincerity the merits of this controversy, we cannot offer a better recommendation than to procure and peruse the Tracts for themselves. They may possibly be startled by some strange opinions; but the alarm in most instances, we believe, will prove to be one which a candid construction of their meaning and the general bearing of their writings will dispel: certain we are, at least, that they cannot fail to derive instruction and benefit from them as a whole. They are now being published in cheap form at the Protestant Episcopal Press in New York—a pretty safe guarantee, when we look to the directors of that Press, that no injury to the purity of our Protestant principles is anticipated from their dissemination.

From the Banner of the Cross.

### TRADITION.

We hope our readers will bear with us in our somewhat extended notice of the subject of *Tradition*. As it is the source to which may be traced most of the errors and corruptions of the Church of Rome, it deserves special attention, and will enable us to dispose more briefly and easily of the remaining points of difference between us. In our last number we spoke of the wisdom of the Church of England, in adhering, for the settlement of doctrinal controversies, to the precise rule adopted in the purest ages of Christian antiquity; and have now to show what that rule was.

"To the period here designated," continues Bishop Jebb, in the valuable Appendix to his sermons, "we are indebted for a writer, who, above all other writers, has settled the rule of Catholic interpretation. Vincentius Lirinensis, a resident in the isle of *Lerins*, a presbyter of the Christian Church, flourished in the fifth century. No preceding Father has thrown equal light on the Catholic interpretation of Scripture; and from no subsequent theologian has the subject received much additional clearness. A brief view, therefore, of his system, may be no less acceptable from its intrinsic merit, than serviceable in illustrating the principles of our national Church."

"His first position is, that 'whosoever would avoid error in religious belief, must consult Holy Scripture, as the rule of primary authority; and then, secondarily, have recourse to the tradition of the Catholic Church.' 'But,' he continues, 'it may be asked, since the canon of the Scripture is complete, and, in itself, more than sufficient for every Christian purpose, what necessity can be alleged for subjoining to it the authority of ecclesiastical opinion? To this objection, he replies, that from the very depth of the Holy Scriptures, all men cannot receive it in one and the same sense; one person interprets the divine oracles in one manner; another person, in a manner totally different; insomuch, that from the same sound, almost as many opinions may be pleausibly elicited, as there are men. Therefore, amidst so great perplexities, of such various error, it is extremely necessary that the line of prophetic and apostolic interpretation be regulated by the standard of ecclesiastical and Catholic judgment.' Having thus evinced the necessity of some additional guidance, subsidiary to Holy Scripture; and having pointed out the sole quarter in which this guidance must be sought, he proceeds more distinctly to define those instances of evidence which must concur, to warrant our confidence, and afford us sure direction:—'We must be peculiarly careful to hold that which hath been believed *in all places, at all times, by all the faithful.* (*Quod ubique, quod semper, quod ab omnibus creditum est.*)—And, lest this his brief compendium should not sufficiently convey his meaning, he thus more fully expresses himself towards the close of his *Commonitory*:—'Catholics, and true sons of the Church, will make it their especial care, to interpret the Divine Canon by the traditions of the universal Church; and according to the rules of Catholic theology. Wherein it is also necessary to follow the *universality, antiquity,* and *consent* of the Catholic and Apostolic Church. And if, at any time, a party should rebel against the whole; novelty against antiquity; the *dissent* of one, or of a few, against the *consent* of all, or much the greater part of Catholics, the integrity of the whole must be preferred to the corruption of a part. And, again, in *universality*, religious antiquity must be preferred to profane novelty; in *antiquity*, first of all, the general decrees of universal councils, if such can be had, are to be preferred before the rashness of one, or of a few individuals. But, if the question have not been determined by a general council, we must follow that which stands next in the order of authority; the concurrent and consistent sentiments of the most, and greatest doctors.' Having thus defined his meaning, Vincentius adds a strong expression of his confidence in the rule which he has most solidly established:—'By these principles, faithfully, soberly, and diligently observed, we shall, with no great difficulty, detect every noxious error of all heretics who may rise against the Church.' In these, and similar passages, it is presumed a little attention may suffice to discover an equally striking agreement with the Reformed Church of England, and disagreement with the unreformed Church of Rome.

"1. The Church of Rome maintains, not only that there are two rules of belief, but that these two rules are co-ordinate; that there is an unwritten, no less than a written word of God; and that the authority of the former is alike definitive with the authority of the latter. *Vincentius*, on the contrary, recognizes but one primary rule,—*the authority of the divine law,—the divine canon of the sacred Scriptures. Divini legis auctoritas; canon divinus Scripturarum sacrarum.* To which primary, he adds a secondary rule; *Ecclesiæ Catholicæ traditio; the tradition of the Catholic Church.* Not that he would place any thing whatever in rival authority with the sacred word; but because the depth of meaning which continually occurs in the volume of Revelation, creates a necessity of resorting to the concurrent sense of wise and good men as the best security against private misapprehension, and individual incompetency.

"2. The second remarkable instance of difference from the Roman Catholic, and correspondence with the Anglican Church, shall now be shortly stated. Vincentius, in perfect unison with the Church of England, proposes to assist, not supersede, the faculty of private judgment. This dissimilarity between the Catholic Church of the fifth century, and the modern Church of Rome, deserves particular attention. The Church of Rome sends her children to no approachable standard, because her own summary decision is their first and last authority. To this dictation they must implicitly submit, or they are undutiful, rebellious children. And, in this manner, the rule of Vincentius is not simply neglected, but directly violated, and flagrantly counteracted.

"3. But the most remarkable dissonance between Vincentius and the Church of Rome, will be found in that appeal to antiquity against innovation, which Vincentius urges as a duty, but which the Church of Rome strenuously represses, as fraught with danger, and even as tending to destruction. 'What shall a Catholic Christian do,' says Vincentius, 'if any novel contagion contrive to infect not merely a trifling portion, but the whole existing body of the Church?' The answer is, 'Then let him carefully see to it, that he adhere to antiquity.'—That is, individual Christians, who appear to themselves to have fallen upon 'evil days' of error, are not to acquiesce in that error, however generally maintained, and however strenuously urged, by existing authorities. As Catholic members of the Catholic Church, they are to appeal from the exceptionable dictates of the present age, to the recorded belief of purer times, and to the concurrent voice of pious antiquity. It is scarcely needful to contend, that the leading principle of Roman Catholic discipline is directly at variance with this canon of Vincentius. According to the Church of Rome, unconditional submission is due to those who, from time to time, occupy the place of Ecclesiastical rulers. *They constitute the Church*, which is to be heard, under penalty of being accounted as a heathen or a publican: consequently, there is no room for that appeal which Vincentius recommends; and accordingly the attempt has been branded with the odious stamp of heresy. . . . . . On the other hand, our best and wisest reformer, Ridley, (who, above every other individual of his time, was the true interpreter of the recently reformed English Church,) in his disputation at Oxford, quotes this very sentiment of Vincentius as a ground of justification, both for the conduct of himself and of his brethren. 'And, in that the Church of God is in his doubt,' says he, 'I use herein the wise counsel of *Vincentius Lirinensis*, whom I am sure you will allow; who, giving precepts how the Catholic Church may be, in all schisms and heresies, known, writeth in this manner: when, saith he, one part is corrupted with heresies, then prefer the whole world before that part; but if the greatest part be infected, then prefer antiquity.'

"It is remarkable that no passage of ancient writing is more frequently quoted by Roman Catholics than Vincentius's rule of *quod ubique, quod semper, quod et omnibus.* They seem utterly unconscious that it is not merely violated, but destroyed, by their claim of unqualified dictation. . . . . Vincentius was persuaded, that the most manifest agreement of any one generation, needed sanction, and might need correction, from the concurrent judgment of all the generations which had passed by; and that, moreover, the appearance of such concurrence was not to be at once rested in; but that strict inquiry was to be made, whether the tenet in question was the transmitted persuasion of a party, or the acknowledged doctrine of, at least, all the leading luminaries. But, where is the occasion—where indeed is the possibility, of applying these two latter tests, if the duty of the individual Christian be not *examination*, but *submission*? . . . . In direct opposition to this spiritual despotism, Vincentius, in the passages already adduced, and in every additional enforcement of his great argument, not only recognizes the right of private judgment, but makes the exercise of that right indispensable to the duty which he urges. . . . . But *Vincentius* requires a further exercise of discernment, which affords additional and irrefragable proof that nothing could be more foreign from his wish than blind submission, either to the living or to the dead. He directs, that in the appeal to antiquity, not the *dicta* of every ancient writer should be taken for granted; on the contrary, he maintains, that "the opinions are to be collected of those Fathers alone, who, with holiness, wisdom, and constancy, living, teaching, and persevering in the Catholic faith and communion, have enjoyed the privilege, either of dying *in* Christ faithfully, or of dying *for* Christ happily:' And then he adds, as if at once to say all that could be said, for the inspiring both of caution and of confidence, 'To whom, nevertheless, credence is to be given, on this condition, that whatsoever all, or the majority of the Fathers have manifested, frequently, and perseveringly accredited, by acceptance, by adherence, and by tradition, as it were, in a certain council of teachers, in full harmony with itself,—that is to be accounted indubitable, certain, and unalterable. But whatsoever any individual, however holy, and however learned, though he were a bishop, though he were a confessor, though he were a martyr,—whatsoever any individual holds, beside all, and against all the rest, that is to be classed among peculiar, secret, and private fancies, rather than opinions, and is to be carefully distinguished from the

public, general, authoritative doctrine of the Church.'

'How strangely impertinent would such detailed admonitions and instructions have been, addressed to a permanent tribunal, possessing permanent, unvarying infallibility! And, on the supposition of such a tribunal, how palpably incongruous and absurdly idle, to address such observations to the mass of private Christians! An infallible tribunal could not need them: the subjects of an infallible tribunal could not apply them without heretical insubordination. . . It is not, therefore, implicit subjection to any existing authority, but an admission of concurrent evidence, intelligently examined, and soberly estimated, which Vincentius inculcates. The habit of mind, which he was desirous to form, instead of superseding reason and judgment, involves their unfettered and enlightened exertion. It was a habit, not of mental contraction, but of mental enlargement; a rejection of all confined views, all party prejudices, all temporary misconceptions; and a recurrence to the widest range of inquiry, the purest fountain of information, and the most ennobling sphere of generous and manly feeling. In a word, Vincentius was a Catholic Christian; and as a Catholic Christian, he would fix our attention on the Christian cloud of witnesses, in like manner as the view of St. Paul in the eleventh chapter to the Hebrews, was fixed on the Jewish cloud of witnesses; he is solicitous that, from the luminaries of our brighter hemisphere, we should derive the confirmation and encouragement, the instruction and religious elevation, which an apostle did not blush to receive, from the weaker radiance of Old Testament faith and piety.'

"Such are the views of VINCENTIUS. But where, at this day, are those views retained, except in the Church of England? The Protestant communions on the Continent have not so much as pretended to revere antiquity. The Church of Rome has not been wanting in the pretension: but, instead of revering antiquity, she has idolized herself. The Church of England, alone, has adopted a middle course: moving in the same delightful path, and treading in the same hallowed footsteps, with Vincentius, and the Catholic bishops, and the ancient Fathers; proceeding as far as they proceeded, and stopping where they stopped."

ECCLESIA.

### CHURCH SCENES IN OHIO.

Camp-meetings, as such, are never held by Episcopalians. Yet occasionally, for want of a church, our services are performed in the open air, and I recollect with pleasure an interesting occasion of this kind in Delaware county, Ohio. The place of worship was a beautiful orchard, and the time was the month of May, when the abundant blossoms of the apple and the peach filled the air with their delicious odour. A table for the communion was placed on the green grass and covered with a cloth of snowy whiteness. Adjoining the rustic altar a little stand was erected for the clergyman, and a number of benches were provided for the congregation. A large number of persons attended, who behaved with the strictest decorum and propriety. Besides the service for the day, baptism was administered by the missionary to three or four adults, a stirring extempore sermon was delivered, and the Lord's Supper completed the solemnities.

I happened to be witness of a curious scene in a similar place of worship near Kenyon College. It was the time of the annual convention of the diocese of Ohio, and the clerical and lay delegates assembled at Gambier. It was also the period appointed for the annual commencement of the college, and a great gathering of the neighboring population was expected. Rosse chapel being incomplete, there was no room in Gambier sufficiently capacious for the occasion, and accordingly a large arbor was erected for temporary service. It was formed of a number of poles fixed in the earth, united at the top by cross pieces, and covered with a profusion of green boughs. The sides were protected in a similar manner, and thus a complete chapel was formed about sixty feet square. On a platform, at one extremity, was a pulpit and a communion table, and the rest of the area was occupied by benches. The convention assembled and was duly organized, after which morning service was performed, and Bishop Chase proceeded to read his episcopal address in the presence of a numerous congregation. In the course of this address, he animadverted severely on the conduct of the Rev. Mr. West, in respect to his agency in England in behalf of Kenyon College. Just as the condemnatory expressions were about to issue from his lips, a tall figure in black was seen gliding behind the boughs, and Mr. West himself, who was supposed to be at least a thousand miles distant, quietly entered the arbor, and, unobserved by most of the assembly, seated himself in front of the bishop. Bishop Chase not perceiving him, continued his address, and at the conclusion was about to give out a hymn, when, to the surprise of all, Mr. West stood up, and requested that a copy should be furnished him of that part of the address relating to himself. The bishop complied with his request, and on the following day Mr. West was heard in his defence. It will be recollected that the same Mr. West afterwards asserted his Episcopal character on the ground of an alleged consecration By Bishop Chase, and made some ineffectual attempts, near Liverpool, to produce a schism in the Church of England. He has since been suspended from the performance of the clerical office.

Places of worship like those mentioned above are certainly very agreeable during the warm days of an American summer. But it is obvious, that, even in the most sequestered regions, all who have any relish for the regular service of the sanctuary, will desire something more permanent and better adapted to the great varieties of weather. Accordingly the erection of a log church is often one of the first efforts of the well disposed settlers of the western forests. Such a church was that at Perry in the vicinity of Gambier. It was the work of a few Irish Episcopalians who had been educated in the established religion, and who in this distant land remained faithful to the Church of their fathers. Their pious undertaking was quickly accomplished. They sallied forth into the woods with their axes, and having chosen a spot, felled the tall trees, hewed them square, cut them into regular lengths, and with their united efforts heaved up the great logs and constructed the walls of their sylvan temple. The floor was soon formed of planks, and the roof was easily superadded. Benches supplied the place of pews, and the same stand answered for both the reading-desk and pulpit. In a building of this kind, of course, both tower and bell are out of the question, and nothing can be expected in the way of decoration.—*Rev. H. Caswall's America and the American Church.*

We observe with much satisfaction that a theological controversy is opening between Mr. O'Connell and the Wesleyans. This is as it should be. They owe us a stand-up fight with the Romanists; and they could not possibly sit down under his rude attack on their founder.—*British Critic.*

## COMMUNICATIONS

For the Churchman.

### OF THE EAGLE.

ALL who are intimately acquainted with the Word of God, must see that it possesses a language peculiarly its own. As every science has its own appropriate elements, so these sacred writings contain principles which must be studied, rules for interpretation which must be observed, before we can rightly understand their true and proper import. Divine knowledge is brought down to our limited capacities by numerous figures and symbolical signs, taken generally from visible objects, which are tangible and perfectly familiar to our organs of sense. Among the many symbolical allusions of Holy Writ, none appears to us more striking than those made to the EAGLE. Sometimes we are referred to its nobler and fiercer traits, and then again to its gentler and more tender characteristics.

When the children of Israel had encamped in the wilderness before Sinai, God called Moses up to him in the mount, and told him to say to his people, that if they would "obey his voice indeed and keep his covenant," then they should be a peculiar treasure unto Him above all people; and to enforce more strongly obedience to his commands by the remembrance of his past loving-kindness to them, he says, "Ye have seen what I did unto the Egyptians, and how I *bare you on eagle's wings,* and brought you unto myself." To which Moses refers in his prophetic and most touching song, in which he sets forth the mercy and severity of God; and expostulates with the children of Israel for their vile ingratitude in disobeying his commands, when they were his "chosen portion, the lot of his inheritance." After reminding them of the days of old, when they had been found by the Lord in a desert land, in a waste howling wilderness, and had been led about and instructed, and kept as the apple of his eye, he adds, "As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings; so the Lord alone did bear his people." How very beautiful is this allusion to the great anxiety and care the Eagle is said to manifest towards its young, protecting them from all danger by carrying them upon its back, so that the fowler cannot hurt them. So, indeed, doth the ever-merciful God, our Saviour, cover his people with the shadow of his wings; yet, by so doing has he received all the cruel darts of the enemy which otherwise would have fallen upon their defenceless heads. "Surely he hath borne our griefs, and carried our sorrows: He was wounded for our transgressions." And although pierced through by many sorrows, on account of our sins, He has thereby afforded us the comfortable assurance that "sin shall not have dominion over us," but that if we make him our habitation, we shall ever be "safe under his feathers." It is said that the Eagle, when old, renews its age; so the Psalmist says of God, that he "satisfieth" all the desires of the soul, and by the renovating power of his Spirit restoreth her from decrepitude to the health and strength of a young eagle. Isaiah, referring to this, says: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall *renew,* or, (as it may be rendered) change, their strength, they shall mount up with wings as eagles." This promise we do not find made good to the Christian, in all its fulness, in his present state; for he suffers in common with the world faintings, hunger, pain, sickness, and death. But it has, undoubtedly, a symbolical reference to the great change which awaits him on the morning of the resurrection, when his weak, sinful, and mortal body shall put on immortality, and age be renewed in all the glowing beauty of youth. So the renewal of the eagle's age is used by God as a figure or type of our own renewed and glorified state, when we shall "mount up with wings as eagles" to wait upon our Lord when he shall return to comfort and bless his expecting people, and pay just recompense to his adversaries. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey." And in Hosea, he is represented coming "as an eagle" against those who have "transgressed his covenant and trespassed against his law." So the young eagles are said to "pick out" the eyes of disobedient children; which can have no other than a symbolical reference to the dominion which the good and obedient shall have over the wicked in the morning of the resurrection. We find also in the Revelation of St. John, when the marriage of the Lamb is announced, and his wife (which is the Church) is introduced as having made herself ready, and the apostle is directed by the angel to write, "Blessed are they which are called to the marriage-supper of the Lamb"—immediately he sees an angel standing in the sun, and crying with a loud voice, "saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the Great God, that ye may eat the flesh of kings." Here, the feeding of the fowls upon the carcases of the slain can have no other than a symbolical meaning, intended to show us the entire and complete victory which the Church will celebrate when her Lord returns from the slaughter of his enemies. For *then* shall the woman, (the Church) unto whom "was given two wings of a great eagle, that she might flee from the face of the dragon," her cruel persecutor—then shall she mount up with her eagle wings in renewed strength, beauty, and majesty, to meet her gracious Lord and Deliverer, when he shall have rid her of her enemies, casting them into the lake which burneth with fire and brimstone; then shall she receive the blessing pronounced upon those whoare called to the marriage supper of the Lamb.

The image of the "body" and the "eagles" gathered around it, which is mentioned by St. Matthew and St. Luke, was (we think) intended by our Saviour to represent the great gathering together of Christians to Himself at his second coming: for the apostle tells us, "the body is Christ"—"the Church is his body"—"we are members of his body, of his flesh, and of his bones." The intimate relation subsisting between Christ and his Church is represented by the strongest of ties, that of the marriage union; so that Christ and his body (the Church) are identified; so where Christ is, there shall those also be that are alive at his coming, who are his; for "the dead in Christ shall rise first;"—then "we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Calmet says, this was the common opinion of the early fathers respecting this figure; the "body" representing Christ—the "eagles" gathered around it, the gathering together of Christians unto Him. But, in this age of light, the early teachers of the Church have but little weight as it regards matters of fact; much less, then, may they be expected to have in matters of opinion. Modern expositors, wiser than their fathers, have almost universally understood this image of the "body" and "eagles," as referring to the Roman standards gathered together at Jerusalem. One of them remarks, "what Job says of the eagle (Chap. xxxix. 30) is to be understood in a literal sense; but our Saviour makes an allegory of it, and says, that wherever there are *Jews* who deal unfaithfully with God, there will be also *Romans,* (who bore the eagle in their standards,) to execute God's vengeance upon them." In such an explanation of the figure, we think with the learned Bishop Horsely, "there is much more of refinement than truth." St. Luke places this image entirely out of the connexion of the destruction of Jerusalem, that being in a different chapter: he puts it at the end of a discourse which our Saviour had been holding with his disciples upon the subject of his kingdom, and in answer to the demands of the Pharisees *when* his kingdom should come—to *them* he replied, "the kingdom of God cometh not with observation"—and to his *disciples,* "the days will come when ye shall desire to see one of the days of the Son of man, and shall not see it." That is, ye shall desire in your present state to see that great day of the Son of man, when he shall appear in all his glory at his second coming—but ye shall not then be alive: he then tells them his coming shall be as sudden as the lightning, and as in the days of Noah, so should it be in the days of the Son of man: "I tell you," he adds, "in that night there shall be two men in one bed; the one hsall be taken and the other left; two women shall be grinding together, one shall be taken and the other left; two men shall be in the field, one shall be taken and the other left:" And the disciples "answered and said unto him, *where,* Lord?" Where shall they be taken? And he said unto them, "wheresoever the body is, thither will the eagles be gathered together;"—in other words, wheresoever I am, there shall all my faithful and devoted servants be—they shall mount up as on eagle's wings to meet their Lord in the air, while those that are left, those who are earthly, remain to be consumed with the earth. "In that day they shall all be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts; but unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." He that of old bore his people on Eagle's wings, and who has compared himself to an old eagle in bearing, bringing up and protecting its young—like the eagle, will never reject any of his children as unnatural, but such as cannot behold the Sun of Righteousness with the open, and steadfast, and unaverted gaze of admiration and love. For the apostle tells us, "to those who look for him (the Saviour)—shall he appear the second time, without sin, unto salvation." May none of us be of that number who shall turn away their eyes from beholding this glorious appearing of the Lord and only Saviour; who shall call for the rocks and mountains to fall upon them, and hide them from his presence—but, with the beloved St. John, respond with joy to him that testifieth that He cometh quickly, and say, "Even so, come, Lord Jesus!" E.

# THE CHURCHMAN.

SATURDAY, NOVEMBER 9, 1839.

AMERICAN CHURCH.—The last number of the British Critic contains an article chiefly in review of Mr. Caswall's late excellent work—which, by the by, ought to be republished among us—on the American Church. The article is in the main sound and able as well as interesting to American readers. We shall quote from it largely in our future numbers: at present we have room for but two extracts.

The first extract professes to point out a danger to which we are exposed: and it is well for us to listen to the words of counsel. To us the excellent writer seems towards the end to grow somewhat flighty: however, measures may be visionary here which are practicable in churches that are largely endowed and established by law. We would not say aught, however, to diminish the value of the general strain of remark

"To tell the truth, we think one special enemy to which the American Church, as well as our own, at present lies open, is a refined and covert Socinianism. Not that we fear any invasion of that heresy within her pale now, any more than fifty years ago, but it is difficult to be in the neighborhood of icebergs without being chilled, and the United States is, morally speaking, just in the latitude of ice and snow. Here again, as our remarks will directly show, we mean nothing disrespectful towards our transatlantic relatives. We allude, not to their national character, or to their form of government, but to their *employments* which we share with them. A trading country is the *habitat* of Socinianism. Mr Caswall in one place speaks of its 'alluring doctrines:' this may seem a strange description of them, but it is perfectly true, as he uses it. There is no accounting for tastes; and there is a moral condition of mind to which this dismal creed *is* alluring. Mr. Caswall's words are as follows:—'At Boston and Salem Unitarianism is very prevalent . . . . and great numbers of the *rich and fashionable* are attached to its alluring doctrines.' Not to the poor, the forlorn, the dejected, the afflicted, can the Unitarian doctrine be alluring, but to those who are rich and have need of nothing, and know not that they are 'miserable and blind and naked;'—to such Unitarianism so-called is just fitted, suited to their need, fulfilling their anticipations of religion, counterpart to their inward temper and their modes of viewing things. Those who have nothing of this world to rely upon need a firm hold of the next, they need a deep religion; they are as if stripped of the body while here,—as if in the unseen state between death and judgment; and as they are even now in one sense what they then shall be, so they need to view God such as they then will view Him; they endure, or rather eagerly desire, the bare vision of Him stripped of disguise, as they are stripped of disguises too; they desire to know that He is eternal, since they feel that they are mortal. Such is the benefit of poverty; as to wealth, its providential corrective is the relative duties which it involves, as in the case of a landlord; but these do not fall upon the trader. He has rank without tangible responsibilities; he has made himself what he is, and becomes self-dependent; he has labored hard or gone through anxieties, and indulgence is his reward. In many cases he has had little leisure for cultivation of mind, accordingly luxury and splendor will be his *beau ideal* of refinement. If he thinks of religion at all, he will not like from being a great man to become a little one; he bargains for some little sacrifice to his self-satisfaction; some little power of judging or managing, some small permission to have his own way. Commerce is free as air; it knows no distinctions; mutual intercourse is its medium of operation. Exclusiveness, separations, rules of life, observance of days, nice scruples of conscience, are odious to it. We are speaking of the general character of a trading community, not of individuals; and, so speaking, we shall hardly be contradicted. A religion which neither irritates their reason nor makes them uncomfortable, will be all in all in such a society. Severity whether of creed or precept, high mysteries, corrective practices, subjection of whatever kind, whether to a doctrine or to a priest, will be offensive to them. They need nothing to fill the heart, to feed upon, or to live in, they despise enthusiasm, they abhor fanaticism, they persecute bigotry. They want only so much religion as will satisfy their natural perception of the *propriety* of being religious. Reason teaches them that utter disregard of their Maker is unbecoming, and they determine to be religious, not from love and fear, but from good sense. Now it would be a miserable slander on the American Church to say that she suited such a form of mind as this; how can she, with her deep doctrines of the Apostolic Commission and the Eucharistic Sacrifice; but this is the very point; here we see around her the external influences which have a tendency to stifle her true development, and to make her inconsistent and unreal. If in the English Church the deep sea dried up more or less in the last century, why should it not in the American also? Let the latter dread her extension among the opulent merchants and traders in towns, where her success has principally been. Many undesirable persons will begin to see in the Church what they can find no where else; the Sectarian doctrines are more or less enthusiastic; the Roman Catholic despotic; in the Church there is (or may be) moderation, rationality, decency and order, which are just the cardinal excellences, the highest ἰδέαι of truth, the first and only fair, to which their minds attain. If they are allowed a footing, a sleek gentleman-like religion will grow up within the sacred pale, with well-warmed chapels, softly cushioned pews, and eloquent preachers. The poor and needy, the jewels of the Church, will dwindle away; the clergy will sink in honor, and rich laymen will culminate. Already, Mr. Caswall informs us, 'there are churches which rather resemble *splendid drawing-rooms* than houses of worship, and in which *the poor man could hardly feel himself at home.* Handsome *carpets* cover every part of the floor,' and 'the pews are luxuriously *cushioned* in a manner calculated to invite repose.' Again: 'At Chilicothe [in Ohio] the Episcopal Church contains many of the *wealthier and more refined families,* but *has not established itself in the preference of the great mass of the religious people,* who are principally, as in other parts of Ohio, Methodists, Presbyterians, and Baptists.' Elsewhere he says, speaking *generally,* not of any particular place:

"*In the congregation there are few if any, poor persons, so that it is often difficult to dispose of the communion-alms according to the regulations of the Rubric.* The Episcopal congregations are generally composed of highly intelligent and respectable people, many of whom have received an excellent education. Hence, intellectual sermons are held in great esteem, and elegant composition is duly appreciated. Common-place discourses are disregarded, and old or borrowed ones are never tolerated. Some oratorical genius is always necessary to clerical success in republican America."

'We are aware it is a bold thing to speak of a Church a hemisphere off us: we are speaking from books, not from practical knowledge; but we think we may say without fear of mistake, that pews, carpets, cushions, and fine speaking, are not developments of the apostolical succession. Fathers and brethren, we would say, if we might venture a word, dispense with this world when you enter the presence of another. Throw aside your pillows; set wide your closets; break down your partitions; tear away your carpets. Open a space whereon to worship freely, as those to whom worship was the first thing; who come to repent, not to repose; to give thanks, not to reason; to praise, not to enjoy yourselves. Dispense with your props and kneelers; learn to go down on the floor. What has possessed you and us to get into boxes to pray, while we despise Simeon on his pillar? Why squeeze and huddle together as you neither do, nor would dream of doing, at dinner-table or in a drawing-room? Let the visible be a type of the invisible. You have dispensed with the clerk, you are spared the royal arms; still who would ever recognize in a large double cube, with bare walls, wide windows, high pulpit, capacious reading-desk, galleries projecting and altar obscured, an outward emblem of the heavenly Jerusalem, the fount of grace, the resort of angels?"

The next extract is every way admirable. It is an examination of Bishop Hobart's celebrated motto, "Evangelical Truth and Apostolical Order;" pointing out with much clearness and force its true meaning, and showing the mischiefs which may result from its perverted application. [We are obliged, however, to defer the passage to our next]

THE SEVEN CANDLESTICKS.—The remainder of Bishop B. T. ONDERDONK's Sermon on Rev. i. 20, which was commenced in our last, will be found in our present number. The intrinsic excellence of this discourse would be sufficient reason for its republication. As a composition, its style is chaste and nervous, while the felicitous manner in which it interweaves sound doctrine with the explication of beautiful imagery, makes it a particularly attractive as well as instructive discourse, and well worthy of being kept in the remembrance of the Church. Its happy and forcible inculcation of the duty of missions is not the least of its merits, and sufficiently shows the high estimation in which its author holds this sacred charity, and the direction which he would have it assume.

But we have another and more particular reason for publishing this discourse at the present time, and that is, because it harmonizes so well with "The Tracts for the Times," in its doctrine of the Sacraments. It has been lately remarked by a clergyman of our Church, in a letter which first appeared in the British Magazine, and was thence transferred to our columns, that the exhibition of doctrines which were current among us twelve years ago, would now subject a man to be classed with Mr. Newman, Dr. Pusey, and Dr. Hook. Without offering an opinion as to the correctness of this observation, it may be safely said that the present discourse, which was well received ten years ago, contains as much "Popery" as any of our Church journalists have yet brought to light in the "Tracts," or, as Mr. Bickersteth has discovered in Bishop Wilson's treatise on the "*Lord's Supper;*" which last epithet, by the by, would be somewhat of an anomaly in a Popish treatise.

The outcry of "Popery" which has been raised against these Tracts by some of the journals of our Church, has thus far been neither abandoned nor sustained by a title of proof. We are the more surprised at this course because their editors, exchanging, as they doubtless do, with the Roman Catholic prints, must *know,* that while the Oxford Tracts have received from the Romanists an artful and qualified praise, they have at the same time received no little opposition on distinctive points of discipline and doctrine which form the difference between the Roman Church and our own. In former numbers of the Catholic Herald, a correspondent of that paper has *attempted* to displace the authors of the Tracts from their invulnerable position on questions involving the supremacy of the Pope of Rome and the Anglican succession; and in the last number of that paper the editor, having quoted the Tract No. 52, adds:

"Lest any should for a moment imagine that St. Ignatius holds the same doctrine regarding the Real Presence of Christ in the Holy Eucharist, as the author of the Tract would insinuate, we will give his words regarding the necessity of a Bishop. 'It is not lawful, (he says, in his epistle *ad Smyrnenses,*) either to baptise, or *to offer sacrifice,* without the power or permission of a Bishop.' And in his epistle to the Romans, he calls the Holy Eucharist 'the bread of life, which is the flesh of Christ the Son of God, who was made man, in the fulness of time, of the seed of David and Abraham.'"

We will not insult the good sense of our readers by offering a word of comment on the extract from St. Ignatius; as few Churchmen, we believe, can be found, who are ignorant enough to discover in such language the doctrine of Transubstantiation. We quote the Roman Catholic print, merely to show that the doctrine of the Real Presence, as held by the writer of the Tract, is a different thing from the dogma of Trent.

In truth, therefore, the authors of the Tracts stand in the same position with their predecessors in the Church, in asserting the distinctive doctrines of the Catholic Church; they are opposed by Romanists on the one hand, and sectarians on the other; an opposition which, as a matter of course, is joined by a class of Peculiars in our Church, who are for ever crying out peace, and making division. The authors of the "Tracts" have received no higher praise from Dr. Wiseman than Bishop Bull received from Bossuet, who expressed his astonishment that so learned a man should adhere to the Protestant faith; and we venture to say, that there is not one of the authors of the Tracts who would not subscribe to the reasons for such adherence which the same learned and pious luminary has left on record in his unanswered and unanswerable letter to the Bishop of Meaux.

In regard to the charge of *novelty,* which is often brought against the doctrine of the Tracts, "this only we desire to be observed; that when a truth returns from banishment by a *postliminium,* if it was from the first, though the holy fire hath been buried, or the river ran under ground, yet we do not call that new; since newness is not to be accounted of by a proportion to our shortlived memories, or to the broken records and fragments of history left after the inundation of barbarism, and war, and change of kingdoms, and corruptions of authors; but by its relation to the fountain of our truths, and the birth of our religion under our fathers in Christ, the holy apostles and disciples. A camel was a new thing to them that saw it in the fable, but yet it was created as soon as a cow or the domestic creatures; and some people are apt to call every thing new which they never heard of before, as if all religion were to be measured by the standard of their observation and country customs."*

* Jeremy Taylor, sermon "Of Christian Prudence."

We regret that Mr. King has devolved on us the necessity either of refusing him the opportunity of explanation—a request in itself reasonable—or of making our paper the vehicle of imputations in regard to our Bishop, which we could not anywhere let pass in silence.

Bishop Onderdonk is one of the last men to be betrayed into undue "haste," "excitement," or "angry" assertion; but there needs no better proof than Mr. King's letter affords, to show that any such imputation in the present case is particularly unfortunate. Mr. King disavows the responsibility of the New York American for the objectionable article which appeared in it, on the ground that the article was an advertisement. What is this but saying, that the article was admitted at a stipulated price? Far then from indicating haste, the words of Bishop Onderdonk have evidently been chosen with a provoking degree of coolness and precision; and apparently with a due consideration and due knowledge of the facts in the case.

"To the Editor of the Churchman.

"DEAR SIR,—In your paper of last week a communication was published under the signature of the Rt. Rev. Bishop of the Diocese, of which the object was to vindicate the accuracy of the statement in his Report to the last Convention, that the name of Mr. Crummel had been stricken from the list of candidates for the ministry at his own request. How far this vindication *should* be deemed satisfactory to your readers, it is not my purpose to inquire, although entertaining on that point a very distinct opinion.

"My sole concern is with the following passage in the Bishop's communication.

'Nor do I acknowledge any responsibility for my 'official acts to the readers generally of the papers 'which have thus *lent* and *sold* themselves to evil 'speaking and slandering.'

"In a subsequent passage the Bishop names the N. Y. American as one of the papers in which publications concerning Mr. Crummel's case had appeared, and thus by necessary inference as one of those which have 'lent and sold themselves to evil speaking and slandering.'

"As the editor and proprietor of that paper I claim the right to say through the same channel employed by the Bishop, that the Rt. Rev. gentleman has spoken, either without due consideration or due knowledge in this matter.

"The publications in the N. Y. American to which the Bishop refers were advertisements—inserted in the course of business—except that inasmuch as they alluded to delicate topics connected with the Church to which it is my happiness to belong, I took the unusual precaution to ascertain that they were sent by a gentleman of irreproachable character, whom, though in common with all men liable to error of judgment, I knew to be incapable of deliberate misrepresentation.

"It may be that these publications are justly liable to the imputation of evil speaking and slandering, though an angry averment of the fact does not prove it; but with the statements or opinions of anadvertisement the editor has nothing to do, and is no farther responsible for them, than to take care that they be not libellous in their nature, nor contrary to good morals.

"The Rt. Rev. Bishop, although now disclaiming any 'responsibility for his official acts to the readers generally,' of the N. Y. American—did send for publication in that paper, a reply to the first advertisement concerning Mr. Crummel's case, and it was published in like manner as an advertisement, without its being dreamed by me, that in either case I would, or could justly, be held responsible for statements thus made. It would be quite as competent, and quite as just, for the writer of the communications objected to, to tax this paper with lending or selling itself to 'evil speaking or slandering' for publishing the Bishop's answer, as for that eminent person to do so, in regard to the opposite party.

"In neither case would it be right or proper, and I cannot but regret that the Rt. Rev. Bishop should, in a moment of haste, if not of excitement, have permitted himself to hazard a charge against the N. Y. American, alike unfounded and disparaging, and which by necessary consequence imputes to its editor motives from which—in whatever other respects inferior—he feels himself to be as free as any Bishop in the land.

I am, Sir, with great respect, your obt. servant,

CHARLES KING,
Office N. Y. American, 7 Wall street.

OXFORD TRACTS.—The revival of important but neglected truth, has much to contend with from the rash judgments of prejudiced, uncandid or uninformed men. And generally the Apostles of all great religious reformations must look in faith to the judgments of succeeding generations to be rightly appreciated. It is cheering, however, now and then to find indications of the force of truth more speedily asserting its legitimate acknowledgment. When it was first proposed to republish the "Tracts for the Times," multitudes of serious Christians were alarmed by the clamor of evil tongues uttering on every hand the odious watchwords of "Popery," &c. It is gratifying to know that in numerous cases the prejudices thus created have been entirely allayed. Continual testimonies to this fact are received from all quarters of the country. In proportion as the Tracts are read, the prejudice against them is converted into a cordial and grateful conviction that these publications not only contain nothing at variance with our Articles and Liturgy, the *consensus* of the Anglican Fathers, and of the Church Catholic; but on the contrary are profoundly imbued with their true spirit, and are admirably calculated to revive the Faith and Practice which are according to godliness.

DR. HOOK'S SERMON.—The admirable "Call to Union, on the Principles of the Reformation," is now published, in a style and manner worthy of its intrinsic excellence; the American edition being an exact reprint of the English, page for page and line for line, and an equally handsome specimen of typography. Great credit is due to the publishers for this laudable effort, and great encouragement is due to them from all who profess and call themselves Churchmen. If this work meets with a ready sale, others of the same class will follow it in rapid succession. The price, we believe, is fifty cents, so that every reader can afford to purchase a copy. The union of Protestants of all denominations, or at least of such as are called "orthodox," would be an acknowledged blessing: Dr. Hook points out its only practicable basis. The intelligent and harmonious co-operation of all the members of the Church in measures of principle and polity is confessedly desirable; Dr. Hook shows the way for its accomplishment. The Reformation was an epoch of deep interest and importance, which has been artfully depreciated by some, and ignorantly misrepresented by others: the notes appended to Dr. Hook's Sermon show, by unquestionable authorities, the real nature of its principles, and will help the members of our Church adequately to appreciate its blessings, and to talk about it with good sense and piety. We recommend every reader to purchase a copy, and must again express our high sense of the benefit conferred on the American public by bringing the work out in so handsome a style.

MICHIGAN.—We are desired by the Rev. Mr. Cuming, the agent to collect funds for the relief of this Diocese, to state that he will remain in or near this city until about the 20th inst.; and he particularly requests those to whom circulars have been sent, but which have not been called for, and all others disposed to assist in the effort now making to sustain this Diocese, to send their contributions *directed* to him, care of Swords, Stanford & Co., Broadway, New-York. He is truly thankful for the generous response his application has received from many congregations and individuals. Acknowledgments of sums received from individuals in this city, will appear in next week's Churchman, and he cannot but indulge the hope, that those who have *declined,* (they are not many) to contribute to this fund, will, when they see this notice, give the subject further consideration, and be induced to aid, to at least some extent, a cause involving the present comfort of a whole body of clergymen, and the prosperity of a whole Diocese. He would repeat, that it is important the communications should be addressed to *him,* directed as above. To this address, he wishes communications to be made also, any time *after,* as well as *before,* the 20th inst.

### EPISCOPAL ACTS BY THE BISHOP OF MICHIGAN.

On Sunday, the twenty-fifth day of August, Mr. George B. Eastman was admitted by Rt. Rev. Bishop M'Coskry, to the order of Deacons, in St. Paul's Church, Detroit.

Also, on Thursday, the twenty-fifth day of October, the Rev. Samuel Buel, late minister of Trinity Church, Marshall, was admitted by Bishop M'Coskry, to the Priesthood, in St. Paul's Church, Detroit. The candidate was presented by the Rev. Solomon Davis, of Green Bay; and the Rev. Solomon Davis and the Rev. Professor Fitch assisted in the imposition of hands. Morning prayers was read by Rev. Professor Fitch, and the sermon preached by the Bishop.

### CLERICAL CHANGES.

The Rev. Samuel Nichols and the Rev. George W. Nichols, having removed from Bedford, Westchester county, New York, to Greenfield, Fairfield county, Connecticut, request that hereafter all papers and letters be addressed to them at the latter place.

Rev. John Owen, rector of Trinity Parish, Washington, D. C., has resigned the charge of that parish, and has removed to Lonacorning, Allegany county, Maryland, to which place he requests all letters and papers to be directed to him in future.

The Rev. F. F. Peake, has removed from Brownville, to St. Louis, to which place he requests all communications to be directed.

The Rev. Samuel Buel, late of Marshall, Michigan, has resigned the charge of Trinity Church, Marshall. Letters and papers for him will for the present be directed to Troy, N. Y.

We give this week from an English paper, the first account which we have seen, beyond a mere newspaper paragraph, of the consecration of the Rev. Drs. Strachan and Spencer. Both the bishops arrived in our city last week, on their way to their respective dioceses.

The proceedings of the Chartists, the accounts of which are taken from the same paper, are remarkable.

THE ELEMENTS OF GEOLOGY, *for popular use; containing a description of the Geological Formations and Mineral Resources of the United States.* No. 86 of Harper's School District Library. By C. A. LEE, M. D., late Professor of Materia Medica and Medical Jurisprudence in the University of the City of New York. 18mo, 375 pp.

Geology, or the science which treats of the structure, composition, and changes of the globe we inhabit, is one of those subjects which possesses peculiar interest to him who delights in the contemplation and study of the works of the Supreme Architect of the universe. Above us we see countless sparkling spheres, some peopled by created intelligences, and others shedding over them a warm and life-imparting influence. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number."

From contemplating this assemblage of worlds, the mind of man very naturally directs itself to the consideration of their nature as distinct and separate objects, and to the materials of which they are formed; but this study of their composition is necessarily limited to only one of these myriads of globes, to that one of which he is an inhabitant. In whatever way this globe is viewed, whether in the extreme of its atomic principles, or in its stupendous aggregate of matter, it presents an interest, a grandeur, a sublimity, only surpassed by the assemblage of those systems of the material universe of which it forms but a part. Its composition of differing materials, from the invisible, intangible gas, to the dense masses which form the foundations of the "everlasting hills"—its changes in structure, which carry on their face that they are the part of some grand design, leading to the development of some great end—all, fill the mind with the sublimest ideas of the power and wisdom of its Maker.

In the little volume before us, all these subjects are presented in an exceedingly attractive form, and divested of their technicalities, make a very suitable treatise for youth, for whose instruction in the principles of the science it is intended. One of its excellencies is the systematic arrangement of the subjects

of which it treats, commencing with those sciences which are auxiliary to the main object of the work, i. e., physical and chemical philosophy, and the application of their principles to geology. After the consideration of the classification of rocks and the alluvial and diluvial deposits, those agents which are continually at work both in forming and destroying them, are examined separately, and so as to convey in a very clear manner the operations of those causes which are constantly, though imperceptibly, changing the surface of the earth. Alluvial deposits—operations of springs in the deposition of the materials of rocks held in solution—influence of volcanic fires—the ceaseless work of the coral zoophyte,

"Which out of water forms the solid rock,"—

and all the auxiliaries which control and modify these various agents—form the second part of the work. The conclusion is devoted to the geology of the United States, and the practical and economical application of the science.

The work is illustrated with a number of excellent wood cuts, conveying very accurate ideas of the previous formations, and of some of the causes which are continually in action in the production of the changes on the earth's surface; nothing therefore has been omitted to convey to the youthful mind a clear conception of a science which has, until within a few years, been confined to the closet of the speculative philosopher. S.

## INTELLIGENCE.

From the Gambier Observer.

DOINGS OF THE CONVENTION WITH REFERENCE TO THE PERMANENT SUPPORT OF THE EPISCOPATE OF OHIO.

The annual sum fixed upon for the support of the Episcopate of Ohio, is that appropriated by our General Missionary Board to each of the two Missionary Bishops of the Church. The prompt and hearty co-operation of the great majority of the parishes of the diocese which have been heard from, gives evidence of a spirit and zeal on the subject of an adequate and permanent provision for our diocesan, and for the future incumbents of this holy office, which is highly gratifying to all who would see the chief pastor of the Church among us, relieved from those anxieties for the sustenance of his household, to which the contingencies of the late provision have unceasingly subjected him.

From the Banner of the Cross.

COMMENCEMENT OF NEWARK COLLEGE, DELAWARE.

The annual commencement of this flourishing institution took place on Wednesday, Sept. 25. The exhibition of the Junior and Sophomore classes on the preceding evening, was attended by a crowded audience, who were highly gratified by the execution of several fine pieces of music, and the delivery of the following addresses: on Literary Taste, by Mr. Alexander J. Berger, of Baltimore, Md.; Difficulty of attaining Literary Reputation, by Mr. Walter D. A. Bayne, of Talbot Co., Md.; Influence of Climate on the Intellectual Faculties, by Mr. W. H. Benneson, of Newark, Del.; Literary Enthusiasm, by Mr. John E. Seaman, of Jackson Co., Miss.; all of the Junior Class; and on Moral Principles the Basis of true Legislation, by Mr. John P. Dickinson, of Caroline Co., Va.; The Pains of Memory, by Mr. Luke C. Graves, of Balt., Vt.; The pleasures and advantages of Intellectual Cultivation, by Mr. Regd. N. Wright, of Balt., Md.; The Ravages of Time, by Mr. Wm. S. Hill, of Philadelphia, Penn., of the Sophomore Class.

Wednesday was a clear and delightful day, and the beautiful village of Newark was thronged with strangers, several of whom had come from a considerable distance. The exercises of the Commencement took place in the following order: Prayer by the President; Music; Latin Oration, De Literatura Americana, by Mr. Wm. W. Ferris, of New Castle Co., Del.; on Moral Greatness, by Mr. John Page, of Hanover Co., Va.; Music; Orations, by Messrs. Julian Rogers and Samuel Guthrie, of New Castle, Del., subjects, National Decay, and Use and Abuse of Criticism: Music; Oration on The Sympathetic Emotion of Virtue, by Mr. Edwin J. Stevens, of Talbot Co., Md., and on the Influence of the Fine Arts on Mental Culture, by Mr. Benjamin Halsted, of New-York city; Music, and Orations by Mr. Wm. Janvier, of New Castle, Del., and Mr. John H. Chew, of Calvert Co., Md. The degree of A. B. was then conferred on the eight graduates, and of A. M. on the Rev. Erastus B. Foote, Rev. Isaiah De Grasse, and Mr. Wm. S. Graham, Alumni of the institution, and on the Rev. Edwin M. Forbes, a graduate of Geneva College, N. Y.; followed by an able address to them by the President, in which he eloquently enforced their duty as scholars to improve in knowledge, to encourage the diffusion of sound learning, and to render all subservient to the cause of pure religion. In the afternoon the Address before the Athenæan and Delta Phi Societies was delivered by the Rev. Henry M. Mason, D. D.; the leading object of which was to show the necessity of religion to the preservation and advancement of true science. As this address will probably be published, it may be only necessary to say that it fully sustained the reputation of its distinguished author.

The Commencement afforded high gratification to the numerous and intelligent auditory; the various speeches were characterized for remarkable correctness and excellence both in composition and delivery, and for high-toned moral and religious principle: and in all respects the decided improvement of the classes was most obvious. Under the able administration of its excellent President, the Rev. Richard S. Mason, D. D., this College has attained a rank among the literary institutions of our country which it never before occupied, and it must continue to advance in public estimation. Its present professors are men of well known talents; to one of the vacant chairs a gentleman has recently been elected, of established and wide spread reputation, while its locality and the extreme cheapness of its terms, all add to its claims upon public patronage; and, for peculiar reasons, upon the favor of the Episcopal community. C.

SOCIETY FOR PROPAGATING THE GOSPEL.

The following grants have been made:—£150 for the chapel at Ginger River, Jamaica; £150 for a school for Smith's and Devonshire parishes, Bermuda.

A stipend of £50 per annum has been voted to the Rev. Mr. Disbrow, as assistant-Deacon to the Rev. J. C. Cochran, of Sunenburg, Nova Scotia.

The Society, at its last meeting, resolved to grant a pension of £50 a-year to the widows of Indian missionaries, as long as they remain unmarried.

The total amount of the collections under the Queen's letter, up to the present time, is £38,400.

The donations and subscriptions received by the Treasurer, from the 1st of January to the 30th June, 1838, were £6800. During the same period of the present year they were £10,380.

PAROCHIAL ASSOCIATIONS.

In the establishment of Parochial Associations, the great object proposed is, to enrol every member of the Church in support of a Society whose aim and endeavor it is to publish the Gospel of Christ in all lands, but especially (as we are most bounden) in the Colonies and dependencies of our own empire. So great a work can never be effected without a general and united effort; the aid, therefore, of all who would take part in it is earnestly solicited—the aid both of their labors and of their prayers.

There are in England 1,600,000 families in communion with the Church: if each family gave on an average 2s. 6d. a year, (which is rather less than one halfpenny a week,) the amount contributed would be £200,000. The rich may be reasonably called upon to give much more liberally of their abundance; but surely there is hardly a single Church-family in the country that cannot afford to contribute, though it be of their poverty, one penny a week towards the Propagation of the Gospel in foreign lands.

The Society has recently published a very convenient "Collector's Book," to facilitate the work of those who kindly undertake to collect small sums weekly, monthly, or quarterly.

A meeting very numerously attended, was held at Hitchin, on the 25th of July, at which the Bishop of Newfoundland stated in forcible language, the destitution of the Colonial Church. Previous to the meeting, Divine Service was performed, and a Sermon preached in aid of the funds of the Society, by the Rev. Dr. Hook.

The following letter has been addressed to the Secretary by the Bishop of Nova Scotia:

109, Piccadilly, August 3, 1839.

MY DEAR SIR,—You will be glad to hear that my late visit to Epsom was very gratifying in every respect. I attended meetings on behalf of the Society for the Propagation of the Gospel at Witham, Colchester, Chelmsford, Dunmow, Maldon, and Southend; and preached for the Society at Chelmsford, Leigh, and Raleigh. The collections were very encouraging, and are valuable earnests of the feeling which we may hope is daily increasing among the members of the Church. The clergy have shown a warm desire to forward the objects of the Society, from the purest, and most holy, and most constraining motives; and with a conviction that all which they are now attempting for the Society will tend as much to the benefit of the Church at home, as to the advantage of the Church in the colonies. The steady and faithful feeling which is cherished binds all the members of the Church in holy fellowship, and disposes all to desire the success of every object of the Church at home, and to co-operate with heart and hand in promoting it.

Numerous Parochial Associations will be formed—indeed I hope there will be few parishes where they may not be found before the close of the year. The attempts which have already been made for this purpose have been particularly successful. At the little fishing town of Leigh, where a large portion of the congregation were in their fishing dress, a most creditable collection was made—all were invited to attend a meeting in the school-room, on the following Thursday evening, to form a Parochial Association. The room was filled, although a temperance meeting on the same evening occupied many. No less than eighty annual subscribers to our Society were enrolled upon the occasion, who engaged to pay from 1s. to 12s. every year—and ten collectors volunteered their assistance in regularly receiving these contributions. Their exemplary Pastor has declared his sanguine hopes that before the end of the year he shall have double the present number of subscribers. Indeed, wherever similar efforts are made with the same good judgment, we find similar success—and if the work be thus carried through the whole kingdom, the Society will soon be enabled to provide efficiently for the wants of the Colonial Church, and to do their humble part in carrying a knowledge of the salvation of God through every quarter of the globe. Who will refuse his little tribute to this great work? Who will refrain from praying to the Lord of All that His Heavenly blessing may rest upon this labor of love—that His name may be glorified by the wide extension of His Church, and the salvation of many souls among our distant countrymen, and among the heathen who surround them? With fervent desires for this holy consummation, I am, Rev. dear Sir, very faithfully yours, JOHN NOVA SCOTIA.

CHARTISTS AT BRADFORD CHURCH.

On Sunday evening, after visiting in the morning the parish church of Bradford, a large concourse of the "working-men" attended St. James's Church, having previously sent a deputation to the Rev. Mr. Bull, as had been done in other instances, requesting accommodation, and that a certain text (Amos viii., 4 to 8) might be the subject of discourse. An hour before the time of service a large number of men presented themselves at the church-gate, whose numbers swelled rapidly every minute, and who appeared to come principally from Horton and Wibsey. In seven minutes from the opening of the gates, the building was completely filled, there being nothing visible but a dense mass of human beings. The most perfect order and stillness was observed during the whole service. Many had Prayer-books, and made their responses devotionally. The discourse, which was written, occupied nearly two hours in delivery, and was throughout listened to with perfect attention. The preacher impartially set forth the respective sins of the two great classes, sparing neither rich nor poor, but dwelling with the greatest plainness and emphasis upon those vicious habits by which the working men, in too many cases, oppress themselves and each other. He concluded by exhorting them to know their enemies: such were all who encouraged them to despise religion—and then he introduced a brief but forcible appeal for the Divine authority of the Bible. He also showed that all who flattered the working men were their enemies; of that number he had never been found, nor ever would be. Neither the numbers of the working class, nor the wealth of the few, should ever intimidate him from plainly declaring the sins and the duties of both classes. Mr. Bull also impressively insisted that all who counselled violence were their worst enemies, who would bring them into trouble and leave them there. He then appealed to them in a solemn and earnest manner on the worth of the soul, and on the doctrine of its redemption and salvation, and exhorted them in future to lay aside their newspapers on Sundays, and to attend their respective churches regularly, not for the purpose of showing their numbers, but for the better intent of owning and adoring their God. The closing Psalm (Dr. Watt's version of the 15th) was sung in a most delightful manner by the whole assembly, every chord in music being supplied in the most harmonious style; and the vast congregation dispersed with such order and propriety, and evident thoughtfulness, as gave equal surprise and satisfaction. It will be well if the Chartists act upon the advice they appeared to receive.—*Leeds Intelligencer.*

THE CHARTISTS.

As the *gentlemen* admirers of the People's Charter, attended at St. Mary's Church, on Sunday the 18th inst., their *female* friends resolved to imitate their example, and attend Divine worship on Sunday, which they did, we believe, in considerable numbers. Our worthy and respected Incumbent took his text from the 3d chapter of Genesis, 16th verse, and delivered a most impressive discourse on the duties and privileges of women under the Gospel dispensation; and at the conclusion made an earnest exhortation to the misguided Chartists, to consider the dangerous course they were pursuing. The Rev. F. Close stated his intention of having his sermon of Sunday printed. The sermon of the 18th will also be published. The behavior of the Chartists was very orderly.—*Cheltenham paper.*

The Chartists at Manchester, following the advice of Mr. O'Connor, attended the old church in great numbers on the Sabbath. The authorities having been previously advised of their intention, had a company of infantry and a troop of dragoons in readiness to act should the Chartists act disorderly. But they conducted themselves with great decorum. It is said that previous to Divine Service they handed the clergyman a Chartist text to preach from. The former selected his text, "My house is the house of prayer, but you have made it a den of thieves." On its announcement the Chartists quitted the Church, and left the usual congregation in quiet possession of it.

*Newcastle, August* 17.—Every thing here and in the neighborhood is gradually assuming a more settled and satisfactory appearance. About a week ago the magistrates of Northumberland had serious thoughts of calling out the yeomanry, under the command of Colonel Bell, to assist in maintaining the public peace of the district. At present it is considered unlikely that the services of this corps will be required for that purpose. The *Newcastle Journal* of the 17th instant observes: "As the *three* days are now over, we think we shall not be charged with being premature, if we congratulate our readers on the return of peace and good order, and the great majority of the working classes on the steadiness and good sense they have shown."

CHARTISTS AT CHURCH.

The Chartists have taken into their heads to march in procession on Sundays to churches which they may have fixed upon to grace with their attendance. This we are glad to see, and hope that they will be much benefited by the services on which they attend, and that they will be induced to become habitually worshippers in the Courts of the Lord's house. The principle on which they attend is partly right and partly wrong. They say the churches belong to the people, and that they will therefore go and occupy them. But they have no right to go to any but to their respective parish churches. Sunday week, a large body of them went to St. Paul's Cathedral, and we are pleased to find that they conducted themselves with great propriety. We know not how it is with regard to cathedrals, but as it respects parish churches they are quite right in saying that they are for the use of all the parishioners. Pews with doors are an innovation, and the appropriation of pews to particular houses or persons is an encroachment upon the rights of other parishioners, and we should like to see a return to the open seats with which all our parish churches used to be filled before pews with doors were in fashion. In his charge, just delivered, the Bishop of Exeter said:—"The poor man has as great a right by law to attend his parish church as the rich. Of this they had been deprived by the introduction of large square confined pews instead of long and open seats. Thus by occupying the room, they had deprived the poor man of even the space necessary for his attendance on Divine Worship." There are some old parish churches wherein the long open seats are still to be found, and if the Chartists never do any thing worse than attend their parish churches, and occupy the seats they find there, whether open or not, we shall not much complain of them. The rich, as the Bishop further observes, having deprived the poor of church-room in their old parish churches, ought to provide new church-room and pastoral instruction for their poorer brethren. If this had been done hitherto on a scale commensurate with the increase of the population, we should have heard comparatively but very little now of those destructive principles and proceedings which are disturbing the community. On Sunday night the Chartists of Clerkenwell and other districts of Finsbury attended at the church of St. James, Clerkenwell. There was a strong body of police in the neighborhood, ready to act at a moment's call. Between the Chartists and the regular congregation, and the influx of strangers, who came expecting extraordinary scenes, the sacred edifice was so crowded that the charity children had to be sent out. The Chartists were placed along the central space in the nave, the sides, and amongst the galleries. They entered in an orderly manner. The greater part of them seemed in distressed circumstances. Several were aged men. Many wore red ribbons in their left breasts, as a badge of distinction and fraternization. The Rev. Dr. Dillon preached a powerful and eloquent sermon from the Epistle of St. Paul to the Colossians, chap. i. part of the 27th verse, "Christ in us the hope of glory." When the text was announced, the Chartists very improperly retired, but created no alarm, or gave any trouble to the police. From what we can hear, this going to church is becoming pretty general with them. If they will take our humble advice, they will abandon both religious and political dissent of every kind, and become sound Tories and good and pious Churchmen. We can promise them that it will fare better with them then than now. In some instances the clergy have preached sermons from texts fixed upon by the Chartists. One of these, preached by the Rev. Dr. Whittaker, the learned and indefatigable vicar of Blackburn, Lancashire, on the 4th instant, has just been published. It is a sound and admirable discourse, and should be circulated far and wide. It has already reached a second edition, and may be had of Rivingtons and Hatchards.

THE PALACE INTRIGUE.

The Marquis of Tavistock has addressed a letter to the editor of the *Morning Chronicle*, on the subject of the charge which has been made against Lady Tavistock, of having taken an active part against the late Lady Flora Hastings in the transaction which led to her lamented decease. Lord Tavistock disclaims the tone of advocacy adopted by the *Morning Chronicle* in reference to Lady Tavistock's part in the business, wherein her ladyship's conduct is extenuated and excused—alleging that this mode of defence "does, in fact, admit the *gravamen* of the charge which has been so pertinaciously brought against her;" while, at the same time, his lordship most positively and distinctly denies that Lady Tavistock took "any part whatever" in the affair. With such a partisan as the *Morning Chronicle*, Lord Tavistock may well exclaim with the old proverb, "Save me from my friends." Lord Portman, following the example of Lord Tavistock, has addressed a letter to the editor of the *Times* respecting the part which has been ascribed to Lady Portman in the case of Lady Flora Hastings. His lordship states (in the longest letter forming *a single sentence* which it has ever been our fortune to read) that he awaits the promised statement of the Marquis of Hastings before he enters upon the defence of Lady Portman; and adds, that he shall then be prepared to prove that, on the painful occasion referred to, Lady Portman did "neither more nor less than *her duty* towards the Court, Lady Flora Hastings, and towards the people of England, to whom, while she was in waiting upon her Sovereign, she was constitutionally responsible."

COLONIAL.

*Society for the Propagation of the Gospel.*—The friends of the Society will be rejoiced to hear that the Church in the Colonies has been strengthened by the foundation of two new Bishoprics, one for Upper Canada, at Toronto, and the other for Newfoundland and Bermuda. On Sunday, August 4th, the venerable John Strachan, D. D., Archdeacon of York, Upper Canada, and the venerable Aubrey George Spencer, D. D., Archdeacon of Bermuda, were consecrated bishops of Toronto and Newfoundland respectively. The new See of Newfoundland is, perhaps, the most spiritually destitute portion of the Colonial Church. There are, indeed, forty churches in the island, but only nine clergymen to serve them. Under these painful circumstances the Society for the Propagation of the Gospel has decided upon appointing four additional missionaries, and to allow to each a salary of £200 a year, with £100 for passage and outfit. The bishop has already selected two, and if any clergyman who can produce testimonials of his qualification for so arduous and responsible a duty, should be willing to offer himself for the service of the Church in Newfoundland, the Society would be ready to present him to the bishop for his lordship's approval.—As the report of the Bishop of Montreal was published in the last number of the *Ecclesiastical Gazette*, it is almost superfluous to add what a large accession of clergymen* is required in the new Diocese of Toronto, which comprises the whole province of Upper Canada. The salary allowed by the Society to the stationary clergy in this province is £100, and travelling missionaries £150; but in both cases something additional might be derived from local resources.

* "In Upper Canada I believe that employment would be found for one hundred beyond the existing Establishment."—*Bishop of Montreal's Report to Lord Durham.*

## DIOCESAN RECORD.

*Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.*

Advent Sunday, December 1, Trinity Church, *Brooklyn.*

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

## NOTICES.

☞ BISHOP ONDERDONK requests us to state, that copies of the Service set forth for use in this Diocese on days of Thanksgiving appointed by the civil authority, having been previously sent to those Clergy who belonged to the Diocese at the period of the last Thanksgiving Day, have been now sent by mail to those who have since become connected with it. Copies are also deposited with Messrs. Swords, Stanford & Co., 152 Broadway, for such clergy as may not have their copies at hand. n2 4t

## ACKNOWLEDGMENTS.

MICHIGAN.—The undersigned gratefully acknowledges the receipt of the following sums, for the relief of the diocese of Michigan:—

St Peter's Church, Westchester, N Y, by Rev Mr Powell, $11 31. Cash, two gentlemen in Warren st, $10. A friend $3. Mrs Skinner $5. St John's Ch, Bridgeport, Ct, $50. St John's do, Providence, $57 74. Grace do, $53. St Paul's do, Pawtucket, $8 74. Rev F Vinton, $2. A member of St Peter's, Salem, Mass, $2. Trinity Ch, Bristol, Ct, $13. R W Goldsborough, Md, $10. Miss A J Williamson, of Virginia, $5. Ware Ch, Va, through Rev Mr Mann, $20. Mrs Freeman Clarkson $5. A Friend: $5. St Peter's Ch, Bennington, Vt, $20. Christ Ch, Georgetown, D C, $50. St John's do, Elizabethtown, N J, $45. Church in Taunton, Mass, $27.

All Saints', New York, $60. St Paul's, do, $132 37. Grace, do, $150. St Luke's, do, $50. In addition to $200 previously sent to Bp. M'Coskry } In addition to what has been received by means of circulars, distributed among the Episcopalians generally, of this city.

As *all* the circulars had not been collected previously to the closing of the columns of this week's Churchman, the amount *thus* contributed will not be acknowledged until next week. In the mean time, it is most respectfully requested of all persons who have received circulars, but who could not be found at home when the collectors called, to *send* whatever they may be disposed to give, to the *undersigned*, care of Swords, Stanford & Co.

F. H. CUMING.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 30th ult., has received the following contributions, viz.

By the hands of Mr Aldis, from "L," Savannah, one half twenty dollars, $10. From a member of St Luke's Ch, New York, for domestic missions, $2. Collection in the family of Mrs D, Catskill, N Y, per Rev Mr Phillips, $2 42. Seventh quarterly payment of J W H of Newark, N J, on a subscription for missionary purposes, twentyfive dollars, of which one third is for the African mission, the remainder for domestic purposes, $16 67. From Thos Robins, Esq, agent in Philadelphia, received from Christ Ch parish, Calvert co, Md, for the general purposes of the Board of Missions, per Rev O Buckly, one half of fifty five dollars, $27 50. By the same, from "Mary," for the same purpose, one half of five dollars, $2 50. By the same, from the Missionary Society of the Theological Seminary, Alexandria, D C, for general purposes of the Board of Missions, from Mr G T Bedell, Secretary, one half of $65 16—$32 58. By the same, from the Rev John Coleman, Philadelphia, being proceeds of plate bequeathed by a deceased communicant, for general purposes of the Board of Missions, one half of $87—$43 50. By the same, from Miss Beliza Hawley, 3, and from Mary M Hurd 1, for the like purposes, equally divided between the committees, $2. By the same, a collection in Trinity Ch, Oxford, Philadelphia co, appropriated to the diocese of Michigan, in answer to the appeal of the Rev Mr Cuming, per the Rev George Sheets, $52 72. By the same, from a missionary box, Philadelphia co, same object as above, $10. By the same, from the Ladies' Missionary Association of Christ Ch, Phila, for the diocese of Michigan, as above, per Miss E Bringhurst, treasurer, $40. Contribution of Trinity Ch, Washington City, D C, 20 for the Michigan call, and 51 93 for domestic missions, $71 93. —Total receipts, $313 82.

Nov. 6th, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received per Rev J A Vaughan, from Mrs Banyer and Miss Jay, subscription for the education of a female teacher in Mrs Hill's school at Athens, $100. Remitted by Rev J R Phelps, from three young men of St James' ch, Chicago, Ill, $10. Remitted by "L," Savannah, $10. Received part offerings of St Peter's ch, Cheshire, Ct, per Rev E E Beardsley, $7. Remitted by Benj Howard, Esq, Boston—from St Anne's ch, Lowell, 10; from Mrs Eliza Hampton, St Francisville, La, 3; from S Greenleaf, Esq, 20; C A G, by hands of do, 9 10 for Africa—in all, $42 10. Received from Rev Wm Croswell, rector, contribution from Christ ch, Boston, towards the erection of a church at Matagorda, Texas, $40. Received collections in the family of Mrs D, of Catskill, by the hands of Rev Jos F Phillips, $2. Received one third of the quarterly payment of "J W H," Newark, for African mission, $8 33. Received per Thos Robins, Esq, agent at Philadelphia, from Christ ch parish, Calvert co, Md, per Mr O Buckley, $55; from "Mary," 5; from Miss Soc of Theological Seminary, Alexandria, D C, per Mr G T Bedell, sec, 65 16; from Rev John Coleman, Phila, being proceeds of plate bequeathed by a deceased communicant, 87; from Miss Beliza Hawley, 3, Mary W Hurd 1, for general purposes of Board of Missions—216 16, of which a half is $108 08. From a Sunday school class of colored children, for Africa, 68 cts. Received from the Young Men's Missionary Society of St Luke's Ch, for the purpose of aiding Rev C S Ives in the erection of a church edifice at Matagorda, Texas, $50. Total receipts, $378 19.

CHARLES J. ALDIS, Treasurer.

Bank of America, Nov. 5, 1839.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donation:

From Trinity Church, New Rochelle, $5.

JOHN W. MITCHELL, *Treas. of Gen. Prot. Epis. S. S. Union.*

New York, November 6, 1839.

YOUNG MEN'S (AUXILIARY) EDUCATION, AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following annual subscriptions and donations, viz. L Livingston, $2. John Atwill $2. Wm Ashkettle, $2. Chas R Lincoln $2. J Ketchum, jr, $1. S H Lowery, $1. —Total, $10.

JOHN H. SWIFT, Treasurer, Nov. 5, 1839. 158 Water-street.

PRESS DEPOSITORY,

No. 142 FULTON-ST.

*Letters have been received at the N. Y. Protestant Episcopal Press, up to November 7, from the following persons, viz.*

P M, St Louis; H Willard, Catskill, N Y; Charles Stimpson, jr, Boston, Mass; Weare C Littell, Albany, N Y; F J Spooner; Marsh, Capon, Lyon & Webb, Boston, Mass.

Packages have been forwarded by the Depository to the following persons:

One package to Rev Hiram Adams, Saugerties, Ulster co, N Y, left at John Rogers'; 1 to George Rowland, Norfolk, Va, left on board packet; 1 to D Brunner, left at Phila Union Line; 1 to S G Trott, New London, left on board steamer Norwich, Peck slip; 1 box to J N Whiting, Columbus, Ohio, left on board boat Globe.

ORGANS.—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

TESTIMONIALS for the Best Instruments.
The Gold Medal of the American Institute, 1838.
The Gold Medal of the American Institute, 1839.
The Silver Medal of the Mechanics' Institute, 1839.
June 26. 1 in 2w– 6m

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

*Hamilton, Aug.* 1839.

*References.*—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D. Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co, Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N.Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

THE CHURCH CHOIR.

A Collection of Sacred Music; comprising a variety of Psalm and Hymn tunes, Anthems, and Chants, arranged for the Organ or Piano-forte, and adapted more particularly to the worship of Protestant Episcopal Church in the U. S. by Jos. Muenscher, professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts. Part 1. contains the rudiments of Vocal Music, Psalm and Hymn tunes, &c. &c.: Part 2. contains Anthems, Sentences, Chants, &c. &c. Bound both in one and two volumes.

Just published and for sale by LOUIS SHERMAN, No 142 Fulton Street.

Oct 5, 1839.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.,

A second-hand Organ of six stops,
A second hand parlor Organ. Apply to
Oct. 2d. HENRY ERBEN, Centre-st.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by LOUIS SHERMAN, 142 Fulton-st.

August 17, 1839. tf.

FAMILY SCHOOL FOR BOYS,

STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to SIX Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

*Stockbridge* is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederic Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars address him, Stockbridge, Massachusetts!

*Stockbridge, Mass. Sept.* 6, 1839. Sep. 14—9tif

ABBEVILLE INSTITUTE, NEAR LANCASTER, PA.

THIS INSTITUTION, which is now offered for rent, was chartered by the Legislature of Pennsylvania, in 1835. It is situated about one and a half miles from the city of Lancaster, and is accessible in all directions by railroads and turnpikes. There are about 74 acres of first rate limestone land attached to the establishment. The buildings, with a fine garden attached, are very extensive, and in perfect order: having been formerly a gentleman's private residence, they abound with comforts not usual in similar establishments. There are in it all the accommodations, i. e. furniture, bedding, &c., necessary for 40 boarders. Being a chartered Institution, it is entitled by a law of the State, to receive from the State Treasury from $300 to $500 per annum, according as the number of its pupils varies from 15 to 40. It has heretofore been conducted by an Episcopal clergyman. There would be no objection, however, to placing it in charge of a layman of that denomination. Though under a Board of Trustees, the head of the establishment would be left to pursue his own plans as to discipline, studies &c., with no other restriction, than that it is to be conducted according to the usages and principles of the Episcopal Church.

Application, if by letter, post paid, to be made to the undersigned before the 1st *of November next.*

S. BOWMAN.

Lancaster, Pa. Sep. 23, 1839. tal

WEST'S GRAND PICTURE.

CHRIST REJECTED, now open at the Stuyvesant Institute, Broadway, near Niblo's

This magnificent Painting, for which the artist refused in London TEN THOUSAND GUINEAS, has been visited in the British Metropolis and four of the principal cities of the United States by upward of 400,000 persons. It is once more and for the last time, offered to the notice of the citizens of New York. This picture has been pronounced by connoisseurs in Europe to be the finest work of art in the world. It is to be seen for a short time only, from 10 A. M. till 10 P. M.

Admittance 25 cents. Catalogues 12 1-2 cents. Season Ticket $1. Lighted at dark. n2 5t*

INSTITUTION FOR THE INSTRUCTION OF THE BLIND.

THE Superintendent of Common Schools regrets to find that the Circular, issued in May last, has not been effectual in causing overseers of the poor of the different towns in this State, to furnish lists of the indigent blind in their respective towns. Returns have been received from less than one hundred towns out of the eight hundred in the State; and of the number of indigent blind who may be supported at the New York Institution, (128,) not one half have been returned. It is believed that there must be a large number of that unfortunate class entitled to participate in the benefits of this noble charity. With a view to their discovery, it has been supposed that an appeal to the *Clergymen* of the different denominations might be useful. The Superintendent therefore respectfully solicits all Clergymen whom this notice may reach, to make it their particular business to ascertain whether there are in the respective towns in which they reside, any blind persons in whose favour certificates can be given as hereinafter mentioned; and upon discovering such persons, to inform their parents or friends of the provision made by law for their support and education at the expense of the State. Upon a certificate of the Overseers of the poor of the town being transmitted to the Superintendent, stating the name and age of any blind person between 8 and 27 years old, the name of his parent, that such blind person is unable to support himself, and that his parents are unable to support him at the N. Y. Institution for the Blind, and that he is free from other diseases than those of the eyes, such persons will be selected, if the number to be supported by the State is not full at the time of the application.

As the opportunities afforded by the season for transporting the persons selected to New York, will soon cease, it is very desirable that applications for admission should be made as soon as possible. JOHN C. SPENCER, Superintendent of Common Schools.

Albany, October 10th, 1839.

☞ All the religious papers of this city will please insert the above four times, and send their bills to this office Oct. 19, 1839. 4t.

FAMILY VAULTS.

THE Vestry of Christ's Church, in the Village of Tarry Town, have decided to dispose of their enclosed ground which surrounds said church, for *private vaults.*—The ground is dry, and well protected by a substantial fence and is eligibly situated for this purpose, and will be sold in plots at *reasonable* rates.

The vestry have been induced to take this step to accommodate some families who are pleased with the locality, and, at the same time, *aid the Church* in discharging a debt which was incurred in the erection of their building.

The village is visited daily by two steam boats from the city of New York, which return the same day, offering the best facilities to residents in the city, and on the banks of the Hudson River.

Persons desirous of securing a vault in these grounds can be further informed by making personal application to the Rector, the Rev. Dr. Creighton, or any of the vestry or by letter, post paid, addressed to either of the committee, who will, if desired, superintend the erection of vaults.

JOSEPH M. SCRIBNER, M. D. }
NATHANIEL B. HOLME } Committee on Vaults.
CHARLES H. LYON. }

Tarry Town, Oct. 5, 1839. 6 w¹

OUR PROTESTANT FOREFATHERS.

BY WILLIAM STEPHEN GILLEY, D. D., author of "Waldensian Researches," &c. &c. A new edition of the above valuable little work, just published and for sale by

LOUIS SHERMAN,
Sept. 21. 142 Fulton-street.

NEWTOWN ACADEMY,

*Located at Newtown, Fairfield County, Connecticut, October,* 1839.

*Board of Trustees.*—Rev. Samuel C. Stratton, David V. B. Baldwin, Esq., David H. Belden, Esq., Amariah Beers, Charles Brisco, Charles Clark, Secretary.

*Teachers.*—George L. Foote, A. B., Principal, Minerva A. Belden, female teacher, Judson Candee, Harriet Foote, Assistants, W. B. Prindle, singing teacher, Elizabeth F. Law, music teacher.

*Terms.*—For Tuition, Board, Washing, Lodging, Fuel and Lights, per Session, (one half payable in advance,) $70. Tuition in the Primary English studies, per Session, 1st Department, including the junior pupils, with Declamation $6. 2d Department, including those more advanced, $7. 3d, including Natural Philosophy, History and Book-keeping, with Composition, $8. Chemistry, Rhetoric, Algebra, Geometry, Astronomy and Moral Philosophy, $10. Latin and Greek, $12

The Academical year is divided into two sessions of 22 weeks each, commencing on the first Monday of May and November.

The Female department is under an experienced instructress, subject to the immediate supervision of the Principal.

Particular attention will be paid to the morals and character of the Pupils.

*References.*—Rt. Rev. T. C. Brownell, Rev. Silas Totten, President of Washington College, Hartford, Ct.; Rev. Dr. Lyell, 77 Anthony street, Rev. B. O. Peers, 28 Ann street, Hugh Pattinson, Esq., corner of Ann and Nassau streets, New York; Rev. E. M. Johnson, corner of Johnson and Pearl streets, Brooklyn; Wm. Channing Moore, Elizabethtown, N. J.; Rev. S Starr, Trenton, N. J.; Wm. Stavely, Philada.; Dr. John Kerr, Eastville, Northampton county, Va. o26 3t eow*

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

*New Haven*, Sept. 10th 1839.

PRIVATE CLASS OF BOYS, in BURLINGTON, N. J. MRS. EMORY, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

*Terms.*—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.

Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.

Rev Edmund M Van Deusen, Prince George Co. Md.

Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.

S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.

F S Key, Esq, Washington, D C.

☞ Address Mrs. ELIZA H. EMORY, Burlington, N. J. Sept. 14—tf

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Aug. 24.

## POETRY.

### THE BIRTH OF CHRIST.

By Carrington.

'T was not the moon in glory streaming
As she swam forth from cloud concealing;
It was not meteor glance, or lightning,
The gorgeous concave instant bright'ning,
That, rushing on the shepherd's eye,
Illumin'd heaven's vast canopy!
But sailing down the radiant sky,
From bowers of bliss, from worlds on high,
Appear'd, up-borne on wings of fire,
A seraph-host—an angel choir!

It came—that glorious embassy,
To hail the Incarnate mystery!
For this awoke the extatic hymn,
From glowing lips of seraphim!
Ne'er flowed such strains on earthly gale,
O'er breezy hill or list'ning vale
Before: nor shall such sounds again
Break on the raptured ear of man,
Till, rising to his native sky,
He put on immortality.

For this, too, flam'd o'er Bethlehem,
The brightest in night's diadem,
That herald star whose pilot ray
Illum'd the Magi's doubtful way;
Bright wanderer thro' the fields of air,
Which led the inquiring sages where,
Cradled within a worthless manger,
Slept on that morn the immortal stranger.

He might have come in regal pomp,
With pealing of archangel trump,—
An angel blast as loud and dread,
As that which shall awake the dead!
His light'ning might have scar'd the night,
Streaming insufferable light:
His thunders, deep'ning peal on peal,
Have made earth in her centre reel,
Deep voices such as shook with fear,
At Sinai's base the favored seer:
The wing of whirlwind might have borne him;
The trampling earthquake gone before him;
He might have come, that Holy One,
With millions round his awful throne,
Countless as are the sands that lie
On burning plains of Araby,
And, arm'd for vengeance, who could stand
Before each conq'ring red right hand!

He came not thus: no earthquake shock
Shiver'd the everlasting rock;
No trumpet blast, nor thunder peal
Made earth thro' all her regions reel;
And but for that mysterious voicing
Of that unearthly choir rejoicing:
And but for the strange herald gem,
The star which burned o'er Bethlehem,
The shepherds, on his natal morn,
Had known not that the babe was born.
There were no terrors, for the song
Of peace rose from the seraph throng.
On wings of love he came,—to save,
To pluck pale terror from the grave,
And on the blood-stained Calvary,
He won for man the victory!

From the British Magazine.

Ἀποθανοντες ετι λαλουνται.

Blest Saints! who through the womb of earth
Have pass'd to an immortal birth,
Oh say! does Fancy fainly tell
That still with us your spirits dwell,
And ofttimes in Temptation's hour
Inspire us with resisting power,
And, lest our footsteps turn astray,
Still cross us as in former day,
Like angel in the prophet's way?

No; saints thrice blest! how oft I hear
Your warning voice in tone severe.
Oft stand your forms at dead of night
Beside me, clad in heavenly light;
While sadly turn your looks divine
Upon this earthly soul of mine.

Oh! wayward soul, and pregnant still
With thoughts of good and acts of ill,
Where reason, struggling with desire,
Still yields to his unhallow'd fire,
Oh! ne'er for momentary ease
Stifle such healthful thoughts as these;
Woo them in solitude, and tread
In converse with the blessed dead;
Woo them in busier scenes, where sin
Creeps unperceived the soul within;
And may the sainted spirit throw
Its mantle on the friend below! W.

A Sermon, *preached in St. James' Church, Philadelphia, before and for the benefit of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; at the triennial meeting of the Society, on Monday, August* 17, 1829. By Benjamin T. Onderdonk, D. D.

The seven candlesticks which thou sawest are the Seven Churches. Rev. i. 20.

*(Concluded.)*

With a ministry deriving its authority in direct succession from Christ and his apostles, with standards of faith partaking of all the purity and fulness of revelation, and with ministerial services rich in the direct use of the word of God, and fraught with all that in soundness of faith, fervency of devotion, purity of religious motive, elevation of religious feeling, and the full recognizing of religious obligation, can come up to the Gospel model, it holds the true light for the guidance and comfort of its members, and would draw to it the admiration, and commend it to the reception, of the world. The blessed sacraments it invests with whatever in form and manner can secure the due appreciation of their character and efficacy. In the ordinance of confirmation, designed to intervene between admission into the Church and the highest act of its communion, it makes a most interesting and affecting exhibition of the obligations and responsibilities of the Christian covenant. The daily services of the temple it invests with every view of God and man, of sin and pardon, of natural depravity and sanctification by grace, of condemnation and salvation, of man's inability and the all-sufficiency of redeeming mercy, which can secure a pure, holy, and evangelical homage, and one offered with an understanding enlightened in all the precious truths and salutary requisitions of the Gospel. In sickness and affliction it visits its members with the most serious calls and warnings, and with the brightest hopes and consolations, of God's inspired word. And after death, it draws down light from the heavenly sanctuary for the improvement and comfort of survivors.

Thus efficient, brethren, is our portion of Christ's Church in fulfilling the character of God's instrument for bearing, for the benefit of mankind, the light of the ever blessed Gospel. Let us never forget, that to whom much is given, of them much will be required. We, surely, of all men, must be without excuse, if, blessed with such peculiar means, our light does not so shine before men that they may see our good works, and in the consistency of our characters and lives perceive the practical value of our spiritual privileges. It is our part to add, by the soundness of our faith, and the piety of our lives, to the brilliancy of that light by which our Church would attract men to the knowledge and service of her Lord, and guide them in the way of truth and duty; which if we neglect to do, our guilt is marked with all the magnitude of awful ingratitude to God, and wilful refusal of profiting by his favors and blessings.

But our religion is one of sympathy, and not only of self. Our blessings fail to produce one half of their intended good, if absorbed, and not cheerfully and liberally reflected on all to whom their benefits may reach. Especially true is this of the inestimable gift of the light of Christian privileges and blessings. Possessed of the Church of the living God, his instrument for bearing and diffusing that light, hard and cold as ingratitude and insensibility can make it, is the heart which turns not, in affectionate sympathy, towards those who are destitute of that light, and is not filled with the holy desire and purpose of ministering to their spiritual necessities. For, brethren, many there are, bewildered in the mazes of iniquity, lost to religious feeling, and enshrouded in the blackness of moral and spiritual darkness, who have not among them the only light that can reclaim them from their degradation and misery, guide them in the ways of peace and safety, and dissipate the gloom that envelopes them. There are the sorely afflicted, who know not of the consolations that have been lit up in your breasts, when sorrow has filled your hearts. There are the bereft who want the guidance which directs the eye of faith to a blissful re-union in glory, honor, and immortality. There are the spiritually distressed, who feel and know their native frailty, their accumulating guilt, their distance from God, and their unfitness to hope in his mercy, who are fast sinking under an intolerable burden from which they know not where or how to find relief. There is, in the awful hour of death, the combined misery of a wounded spirit and of an agonized and sinking body, without the alleviation which would flow from the directing and cheering light of the Gospel.

And where are these scenes? Behold, they are at our very doors. Hundreds, and thousands, and tens of thousands of our *fellow citizens* manifest them. A spiritual darkness that may be felt, that is most severely felt, hovers over no small portion even of our favored land. The blessed precept of our Lord, "Thou shalt love thy neighbor as thyself," and his apostle's richly fraught exhortation, "Remember them that are in bonds as bound with them, and them which suffer adversity, as being yourselves also in the body," urge to a kind, a cheerful, and a liberal contribution to their relief. Set up, then, among them, the candlestick which will bear, for their guidance and consolation, the pure light that emanates from the word, the worship, and the ordinances of God.

There are clouds of even heathen darkness gathering over many and beautiful portions of our country. Infidelity reigns there. The fear of God is not there before the eyes of his creatures. Truth is fast perishing from those parts of the earth. Irreligion, immorality, and vice there triumph, and righteousness is refused an entrance. For there the Lord is not called on. There the worship and ordinances of the Church are unknown. There, therefore, the name of God continually every day is blasphemed; the Son of God is trampled under foot; the blood of the covenant is counted an unholy thing; and grievous despite is done unto the spirit of grace. Thither, then, Christians, turn your eyes, and direct your efforts, for setting up the candlestick, for providing the Church, which is to shed abroad the convicting and converting influence of that light of the Gospel which shows the Lord terrible in might, to pursue, to overtake, and to destroy the ungodly; but gracious, long-suffering, winning, and holding out sanctification and salvation, to the humble and the contrite; which exhibits the Saviour in the constraining power of his suffering and redeeming love; and which discloses the offered sanctifier, waiting to be gracious, to meet the first feeble efforts at return; to encourage and strengthen the weakest wishes, desires, and hopes, directed towards reformation; and to carry on with power the blessed work which turns men from darkness to light, and from Satan to the true, acceptable, and saving service of the living God. Direct one soul in this path of conversion and salvation, and you do a work, high in excellence as heaven, and lasting in its blessed consequences as eternity.

Over large portions of our country, the mystery of iniquity is working, in setting up, instead of the pure truth of the everlasting Gospel, arts of man's device; whereby, in the strong language of the apostle, damnable heresies are brought in to corrupt the minds of Christians, and turn them from the truth to wretched, impious, and blasphemous fables. Other perversions, also, of Scripture doctrines and precepts, though not so glaring, yet hardly less dangerous in their ultimate consequences, are stealing into a notice and influence which threaten the most disastrous effects on pure and undefiled religion. And in less degrees, and ways less obvious, still more numerous species of innovation on the pure doctrines and holy order of the Gospel, are undermining that beautiful fabric of the truth as it is in Jesus, which furnishes the only sure refuge to the convinced sinner, who would flee from the terrors, and lay hold on the precious promises, of the Lord.

Brethren; these things are, and their very existence, and especially their existence to the extent to which it lamentably prevails, calls most loudly upon us, not to be satisfied with our own possession of the candlestick which bears the only counteracting light, but to give, on this momentous subject, the fullest scope to those sympathies of our nature, raised by the Gospel into required evangelical graces, which teach us to feel for the woes and the deprivations of others. Woes and deprivations which affect temporal estate, and bodily necessities and comforts, being more obvious, gain a more easy access to the hearts, the hands, and the purses of the community. And God forbid that one word should be said to discourage the utmost proper efforts for their alleviation. But that sympathy must fall far short of the Gospel standard, and that benevolence sink far below the full character of Christian virtue, which regard not, in their operation, those necessities that relate to the soul and to eternity. If any proposition can commend itself to sound sense and to Christian principle, as true beyond dispute, it is, that a due value can there only be set on spiritual blessings and privileges, where there is a generous desire and effort to extend them. We may resist this principle as we will, and endeavor, as we will, to disentangle ourselves from its consequences; still it stands secure against all just and reasonable objection. Men *will* make efforts and sacrifices for what they value. The true love of Christ will have a constraining influence, to which the love of the world, and the graspings of avarice, and the narrowness of selfishness, and cold insensibility, must and will yield.

And in presenting motives for the love of Christ to operate in the line of missionary effort, it is by no means necessary to roam far away. The spirit of missions, justly ranked among the most genuine fruits of the Gospel, by no means requires distant arguments in its favor. We need not search abroad for motives to its due value and full adoption. Let there be a just appreciation of the blessings of the Gospel, let the true love of Christ be stirred up in the heart, let the value of souls be duly estimated, let the character, the duties, and the benefits, spiritual, temporal, and eternal, of the Church of Christ, be owned and felt as they should be, and the cause of missions will find pleas at home more than enough to interest all the heart, and all the soul, and all the strength. If the alarming facts that hundreds, and thousands, and tens of thousands, of our fellow citizens depend yet on missionary labor for the temporal and spiritual blessings of the Gospel; that much of the infidelity, the heresy, and the wild, disorganizing, and destructive fanaticism, which, in no small portions of our country, are sapping the very foundations of the Gospel, and of the dreadful influence on social and political welfare of vice and immorality, can be effectually counteracted only by missionary enterprise; and that brethren of our own household of faith, mourning over their destitution of religious privileges, with which, in older portions of the country, they once were blessed, can have them restored only by our active sympathy in sending among them, through missionary labor, the services and ordinances of their Church—if, I say, these facts are insufficient to warm our hearts, and call forth our energies, in the cause of missions, we may well fear that our sensibilities on the subject partake rather of the romantic character, which requires the constant stimulus of an interested *imagination,* than of that true love and devotion to the cause of Christ which builds all warmer feelings on *an understanding governed by the honest truth.* It may be pronounced an unmerited imputation on the holy cause of missions to assert, or directly or indirectly intimate, that its due appreciation requires arguments drawn from distant regions. No, brethren, strong, deeply interesting, most sensibly touching, as those arguments may be and are, they are not necessary. Enough, (would to God there were not half so much!) enough, and more than enough, there is at home, to stir us up to the holiest and warmest emulation in this best of causes. Let justice be done to arguments hence arising, and all that the love of Christ, and the love of the Church, and the love of souls, demand in their favor, be yielded, and nothing more is wanted, to invest the spirit of missions with its most powerful claims on the affections and the energies of our nature.

Citizens; do you value the best interests of your country, the blessings of social and civil order and fidelity? Exert the utmost of your ability to set up in every part of it that hallowed candlestick which will bear, for general diffusion, the inestimable blessing, reaching every grade and sort of human welfare, of the light of the glorious Gospel.

Christians; do you own and feel the value of your religion? Provide largely and liberally for extending its influence among the destitute.

Convicted and converted sinners; have you found comfort under the grievous remembrance, and relief from the intolerable burden, of your sins? O! pity those whose sins still rest, in all their enormity, upon them; and in whose blindness to their spiritual danger, no light springs up for their conviction, except you send it, through the medium of missionary labor. Pity, too, the smitten heart which owns, and feels, and sinks under, a sense of sin, but has no resource for effectual Gospel comfort, save in missionary kindness.

Afflicted Christians, who have experienced the strong consolations and supports of the Gospel amid the trials and troubles of life; remember the multitudes of fellow sufferers who have not your refuge in the world, the worship, and the ordinances of that Gospel; but must go on their way in sorrow and in sadness, unrelieved by the light which brought your comfort, and enkindled joy, even in the midst of all your grief.

Churchmen, who rightly appreciate the character of your Church; show that you love it, by such efforts as are demanded for the due extension of its borders and its influence. Professions are an *easy show,* but deeds are a *substantial proof,* of principles. Christ loved the Church, and therefore gave *himself* for it. You profess to love it. What will you give? For that to which we are truly attached, we will gladly make sacrifices and efforts. To what we sincerely value, we will liberally and cheerfully contribute. And if there are those to whom, on the present occasion, an especial appeal should be made, it is to the professed strong friends of those peculiar and distinctive principles of our Church, in which we think we see its fairest claim to superiority among Christian communions in fitness for the character of being a candlestick for bearing God's own light in all its purity and brilliancy. Very fair and reasonable is it, to make the grade of effort and contribution in behalf of the Church, the test of sincere devotion to its cause. Be that test now applied, in the fear of God, and with a full sense of responsibility to Him, and a just estimate of duty to the Church.

From Bishop Wilson's Sermons in India.

### THE SACRAMENT OF BAPTISM.

It is impossible not to pause here to observe the essential benevolence of Christianity propagated by such a system of gentle, never-ceasing instructions as this; beginning with the first training of the learner, and carrying him on, and all that appertain to him, till this world of conflict is exchanged for one of good rest and joy. And surely no part of this system is more evidently compassionate and divine, than that which comprehends the helpless and unconscious infant within the arms of the divine mercy, till he is of age to understand and act for himself. This is entirely agreeable to the order of things in providence as to all matters affecting the state and happiness of children. The parent represents them, acts for them, claims all advantages for them which may accrue, enters into beneficial engagements and obligations, signs contracts, takes possession of titles, dignities, inheritances, in their name—on the supposition that the child, when of age, will confirm by his own acts, when necessary, what the benevolence and forethought of his parent and guardians did and undertook by anticipation for him.

I make the remark, because it is possible that some may have doubts thrown into their minds on the subject of the reception of infants into the Church by baptism. But the commission of our Lord could be understood in no other sense than that which, from the time of Abraham, had marked the divine proceedings with respect to children. It was addressed to Jews, who knew that long before the Mosaical Law, infants had been expressly and by name ordered by Almighty God to be admitted, at the eighth day after their birth, into the covenant of grace, by circumcision. The command, therefore, for the promulgation of the Gospel, with the corresponding initiatory sacrament of baptism, could never have been understood by them in any other light.

Had the commission been to extend the Jewish religion all over the earth, and had the command run thus—"Go ye therefore and teach" (make disciples, or Jews, of) "all nations; circumcising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; no one of the apostles would or could have hesitated for an instant—it would have excited no surprise—it would have been merely the continuance of a principle expressly enjoined in preceding dispensations. There would have wanted no new command under the Gospel, for the admission of infants into God's merciful covenant, any more than there wanted any new commands for the various matters of natural religion, or for the observation of one day's rest after every six days' labor, or for a variety of other things, the principles of which the Church of God had been acting upon for thousands of years. A new command would have seemed, indeed, to call in doubt the merciful will of God in the preceding institution and observance of circumcision.

The apostles, accordingly, long hesitated about admitting the Gentiles at all into the Christian covenant without the observation of the Mosaical law; but they never doubted whether, on receiving them, they should admit also with them the children and households which formed a part of themselves. That the mercy of God should be enlarged to the utmost comprehension under the Gospel was natural, and in the course of things; but that it should be narrowed and contracted all at once with respect to the objects of the divine compassion, and that the infants of the Jewish believers should be thrust out of the covenant of grace, on their parents receiving Christ, when they were in that covenant the moment before they received him, would have been wholly contrary to the genius of the Gospel, and the order of divine mercy in the last and most gracious dispensation.

The apostles had already heard their Master say, "Suffer the little children to come unto me, and forbid them not." They had heard him declare, "of such is the kingdom of heaven." No doubt, therefore, upon this subject, seems ever to have crossed their minds. The baptism of "Lydia and her house," and of "the jailer and all his," is mentioned as a matter of course, and is perfectly intelligible to every reader of the Old Testament. St. Paul, in the same unartificial manner, alluding to the well-known extent of the administration of baptism, says, "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

Accordingly, though we have inspired epistles written to Churches during a series of sixty or seventy years after the first promulgation of the Gospel, no one allusion is found to any class of unbaptized youth, which must have been numerous in every Church, within a few years after its being founded, had the infants of the converts not been admitted with them into the covenant of mercy.

The universal practice of the apostolic and early Christian Church confirms this view of the case as it lies in Scripture. The heretics of the first four centuries, when they wished to evade the confession of their sentiments, as to the fall of man, still avowed their faith in the baptism of infants, as a point never questioned. Nor was it till the sixteenth century that any body of Christians arose to deny the validity and extent of baptism, as applicable to the children of the faithful. And even now, after eighteen ages, the whole universal Church, including all the Lutheran and Protestant communities, and the smallest subdivisions of persons separated from national Churches, with the simple exception of the small body who are known by the name of the Baptists, hold the primitive doctrine of infant baptism.

The subordinate question of the mode of administering the rite, I pass over as of little consequence. Our own Church baptizes by immersion, except when the parents can plead the inability of the infant by reason of health. But baptism by sprinkling, especially in the colder regions of Christendom, where necessity dictates it, is agreeable to the general goodness of that God who "will have mercy and not sacrifice." The import of the original word is allowed to be capable of either interpretation. And the greater or less quantity of the emblematical element is, under a spiritual dispensation, surely of subordinate moment.

It is important further to observe, that all the supposed advantages of baptism in adult years are secured by the primitive and edifying rite of Confirmation, which is retained, after the example of the apostles, in all the branches of Christ's Holy Church; when the parents and sponsors resign their charge, and the catechumen, ratifying and confirming his vows, is solemnly admitted, after due examination, by prayer and the imposition of hands, to the profession of his faith in his own name, and all the personal blessings and privileges of the covenant of grace.*

* The minds of the young and unstable are sometimes disturbed by persons misinterpreting or misapplying our Lord's command, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." This passage, say they, is clearly against the baptizing of infants; for if believing be a requisite qualification for baptism, as children cannot believe, so ought they not to be baptized. It is surprising that those who reason thus, do not advance a step farther, and contend that as believing is here represented as necessary to salvation, it follows also that, as infants cannot believe, so neither can they be saved. Arguments that involve such glaring contradictions must necessarily be false. The truth is, the objectors here introduce into their conclusion an entire class of individuals who were never thought of in their premises. For to whom amongst the heathen and the Jews was the Gospel preached at the promulgation of the Gospel? Was it not to adults? And to whom among the heathen, Jews and Mohammedans now, is it still preached? Is it not to adults, *i. e.*, to persons capable of faith or unbelief? And of them every one "that believeth and is baptized shall be saved, but he that believeth not shall be damned." The error of applying such passages to infants, is seen at once when other passages of a similar construction are considered. As an instance, let us try to apply the argument to the apostolic rule, "If any will not work, neither shall he eat;" infants cannot work, therefore neither shall they eat. And yet, absurd as such an argument is, it is the only one at all plausible which is advanced by those who object to the baptism of infants. Let it be well noted, once more, that there is not one single instance, in the whole New Testament, of any person born of Christian parents, having been baptized when grown up.

### GOD'S JUDGMENTS.

If God did proceed against us as we do against one another, no man could abide innocent for so much as one hour. But God's own judgment is otherwise: he inquires if the heart be right, if our labor be true, if we love no sin, if we use prudent and efficacious instruments to mortify our sin, if we go about our religion as we go about the biggest concerns of our life, if we be sincere and real in our actions and intentions. For this is the sinlessness that God requires of us all; this is that "sinless state," in which, if God does not find us, we shall never see his glorious face; and if he does find us, we shall certainly be saved by the blood of Jesus. For, in the style of Scripture, "to be sincere, and to be without offence," is all one. Thus David spake heartily, "I am utterly purposed that my mouth shall not offend; and thou shalt find no wickedness in me." He that endeavors this, and hopes this, and does actions and uses means accordingly, not being deceived by his own false heart, nor abused by evil propositions—this man will stand upright in the congregations of the just; and, though he cannot challenge heaven by merit, yet he shall receive it as a gift, by promise and by grace. God takes no judgment of us by any measures, but of the commandment without, and the heart and the conscience within; but he never intended his law to be a snare to us, or to entrap us with consequences and dark interpretations, by large deductions and witty similitudes of faults; but he requires of us a sincere heart, and a hearty labor in the work of his commandments; he calls on us to avoid all that which his law plainly forbids, and which our consciences do condemn.—*Bishop Jeremy Taylor.*

### THE GOSPEL PREACHED TO ALL.

You may know it is the spirit of God by this. That Spirit it is; and they that anointed with it, take care of the Poor. The spirit of the world, and they that anointed with it, take little keep to evangelize any such, any *poor* souls. But in the tidings of the Gospel, they are not eft out; taken in by name (we see.) In sending those tidings, there is none excluded. No respect of persons with God: None of nations; to every nation, Gentile and Jew: None of conditions; to every condition, poor and rich. To them, that of all other are the least likely. They are not troubled with much worldly good news: seldom come there any posts to them with such. But the good news of the Gospel reacheth even to the meanest. And reaching to them, it must needs be general (this news): if to them, that of all other least likely, then certainly to all. Even to the poor is (as if he had said) even to poor and all, by way of extent: but no ways to engross it, or appropriate it to them only. The tidings of the Gospel are as well for Lydia, the purple-seller, as for Simon the tanner; for the Areopagite, the judge at Athens, as for the gaoler at Philippos; for the elect lady, as for the widow Dorcas; for the lord-treasurer of Ethiopia, as for the beggar at the beautiful gate of the temple; for the household of Cæsar, as for the household of Stephanas; yea and (if he will) for King Agrippa too.—*Bishop Andrews.*

### REPENT.

This is the main purport and end of God's messages to man in all times, by all that he hath sent, prophets, apostles, Jesus Christ and his forerunner; and still all his ministers under the Gospel, have no other in effect to say, but to call man to repentance, to bring them home to God. Man is naturally turned away from God, and is still further running away and hastening to the pit, and God is calling after him, Do not destroy yourselves, I will receive and pardon, *Oh! return, why will ye die?* And yet men will not hearken, but run to their ruin. This word is daily preached; and yet who almost is persuaded so much as to stop his course a little and consider what is propounded to him, much less to break off his course and return. Oh! the bountifulness and graciousness of God, that thus entreats, and still entreats base worms, whom he might tread on and crush in a moment! Oh! the wretchedness and madness of man that refuses, and still refuses those gracious entreaties! You have been called to in these terms, and where are they that return? Where are the hearts breaking for their iniquities, and breaking away from them, mourning after the Lord, and longing for a look of his countenance, and desiring nothing else? Oh! that some soul might now be stirred up, and set but upon thoughts of repenting,—serious real thoughts that would not die. The Lord will reach forth his hand and draw it forth to himself, though it find it cannot stir, yea in that very desire of returning to him, he hath presented it and touched it, and will not lose it, will not suffer it and his begun work in it to perish.—*Archbishop Leighton.*


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April 24, 1839. tf

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